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OFFICIAL MINUTES
OF THE
SIXTEENTH ANNUAL MEETING

KOREA MISSION,
METHODIST EPISCOPAL
CHURCH

HELD AT THE FIRST
METHODIST EPISCOPAL
CHURCH, SEOUL, MAY
13 TO MAY 24, 1900.

WITH REPORTS
OF THE
WOMAN'S CONFERENCE.

REMOTE STORAGE

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OFFICERS AND COMMITTEES.

OFFICERS.

PRESIDENT,	SUPERINTENDENT W. B. SCRANTON.
SECRETARY,	G. H. JONES.
ASSISTANT SECRETARY,	W. C. SWEARER.
KOREAN SECRETARY,	NO PYENG SUN.
TREASURER,	H. G. APPENZELLER.

COMMITTEES.

M. E. Tract Society and Sunday School Union.

G. H. Jones, H. G. Appenzeller, W. B. Scranton, Mrs. M. F. Scranton, Miss L. E. Frey, W. C. Swearer, D. A. Bunker.

Finance and Location, Building and Furnishing of Mission Property.

H. G. Appenzeller, W. B. Scranton, G. H. Jones, W. B. McGill, W. A. Noble, D. A. Bunker, E. D. Follwell, W. C. Swearer, S. A. Beck, E. M. Cable.

Epworth League.

G. H. Jones, W. A. Noble, Miss L. E. Frey, Miss J. O. Paine, Miss Nellie Pierce, Mrs Mary Whang, Kim Keui Pom, No Kwang Ok, Yi Eun Sung.

Conference Course of Study, and Local Preachers and Exhorters.

W. B. Scranton, G. H. Jones, H. G. Appenzeller, W. A. Noble.

Study of the Korean Language.

W. B. Scranton, G. H. Jones, W. A. Noble, Mrs. M. B. Jones.

Resolutions.

W. A. Noble, S. A. Beck.

Audit—Mission Treasurer.

W. C. Swearer, D. A. Bunker.

Audit—Treasurer Woman's Foreign Missionary Society.

Mrs. H. G. Appenzeller.

Audit—Press Books.

W. B. Scranton, H. G. Appenzeller.

Temperance.

E. D. Follwell, Miss E. A. Lewis, Miss M. M. Cutler, Miss
Lillian Harris, E. M. Cable.

Editors of the Hymn-book.

G. H. Jones, Miss L. C. Rothweiler.

Representatives on the Permanent Bible Committee.

G. H. Jones, D. A. Bunker.

Fraternal Relations.

W. B. Scranton.

Primary Schools.

D. A. Bunker, Miss L. E. Frey, Mrs. M. F. Scranton, W. A.
Noble, G. H. Jones.

Social Reforms.

D. A. Bunker, S. A. Beck, W. B. Scranton.

ECCLESIASTICAL STATUS OF THE MEMBERS OF THE MISSION.

BISHOP JOYCE HAS EPISCOPAL SUPERVISION.

TRAVELLING MINISTRY.

Full Connection.

NAME.	CONFERENCE.
W. B. SCRANTON,	New York East.
H. G. APPENZELLER,	Philadelphia.
G. H. JONES,	Northern New York.
W. A. NOBLE,	Wyoming.
W. C. SWEARER,	Pittsburg.
S. A. BECK,	Northwest Nebraska.

Probationers.

G. C. COBB,	In studies of the second year,	Nebraska.
E. M. CABLE,	In studies of the first year,	Northwest Iowa.

LOCAL PREACHERS.

NAME.	QUARTERLY CONFERENCE.
D. A. BUNKER,	First Church, Seoul.
W. B. MCGILL, M. D.,	Wonsan.
E. D. FOLLWELL, M. D.,	Pyeng Yang.

NATIVE.

CLASS 1—THIRD YEAR.

NAME.	QUARTERLY CONFERENCE.
KIM KEUI POM,	Chemulpo.
KIM CHANG SIK,	Samwha.
CHOI PYENG HON,	First Church, Seoul.
YI EUN SUNG,	Talsung, Seoul.

CLASS 2—SECOND YEAR.

O SYEK HYENG,
KIM SANG NIM,

Pyeng Yang.
Kangwha.

CLASS 3—FIRST YEAR.

NO PYENG SON,
SONG KEUI YONG,
MUN KYENG HO,
CHANG KYENG WHA,
YI MYENG SUK,
YI CHANG HAK,

First Church, Seoul
First Church, Seoul.
First Church, Seoul.
Chemulpo.
Chemulpo.
Talsung, Seoul.

EXHORTERS.

CLASS 1—SECOND YEAR.

POK CHUNG CHAI,
PAK NUNG IL,
HA CHUN TAK,

Chemulpo.
Chemulpo.
Yonan.

CLASS 2—FIRST YEAR.

YI KEUK HYEK,
KO SI HYENG,
PAK SUNG PIL,
KANG IN KOL,
AN KEUI HYENG,
KIM TONG HYEN,
KIM IK HEUI,
PAK HAK SIN,

Talsung, Seoul.
Talsung, Seoul.
Pyeng Yang.
Pyeng Yang.
Samwha.
Suwon.
Suwon.
Suwon.

JOURNAL OF DAILY PROCEEDINGS.

FIRST SESSION.

MONDAY, May 14th, 1900.

Opening.—The Sixteenth Annual Meeting of the Korea Mission of the Methodist Episcopal Church convened in the First Methodist Episcopal church, Seoul, at 10:30 A. M. In the absence of the Bishop the Superintendent, Rev. W. B. Scranton, presided.

Devotional Service.—A hymn, "And are we yet alive," specially translated by G. H. Jones, was sung, Acts 1st chapter was read and after prayer by the Superintendent, hymn No. 88 Korean Hymnal was sung. The Superintendent stated that the Annual Meeting this year by common agreement would be a joint session of the Annual Meeting of the Mission and of the Woman's Conference.

Roll Call.—The Secretary of the last Annual Meeting, W. A. Noble, called the roll and the following responded:

W. B. Scranton, H. G. Appenzeller, G. H. Jones, W. A. Noble, E. D. Follwell, D. A. Bunker, W. C. Swearer, S. A. Beck, E. M. Cable.

G. C. Cobb and H. C. Sherman reported on furlo. W. B. McGill reported returning from furlo.

Miss Nellie Pierce, the Secretary of the Woman's Conference, called the roll of the Woman's Conference; the following responded:

Mrs. M. F. Scranton, Miss M. M. Cutler, M. D., Miss J. O. Paine, Miss L. E. Frey, Miss L. A. Harris, M. D., Miss Nellie Pierce, Miss Emma Ernsberger, M. D.

Miss L. C. Rothweiler was reported home on furlo and Mrs. R. S. Hall, M. D., and Miss E. A. Lewis were absent.

Kim Keui Pom, Kim Chang Sik, Yi Eun Sung, Choi Pyeng Hon, Local Preachers, were present.

Organization.—On nomination of W. A. Noble, seconded by D. A. Bunker, G. H. Jones was elected Secretary. W. C. Swearer was nominated Assistant Secretary and was approved by the Annual Meeting. No Pyeng Sun was elected as Assistant Secretary for the Korean Minutes of the Annual Meeting.

On motion of H. G. Appenzeller the sessions were fixed from 9 A. M. to 12 M.

G. H. Jones made a motion that the statistics be compiled by the Superintendent, who would act as Statistical Secretary.

Nominating Committee.—The Superintendent appointed H. G. Appenzeller, G. H. Jones and W. A. Noble as a committee on nominations to membership on the standing committees.

Treasurer.—H. G. Appenzeller, upon motion of G. H. Jones, was elected Treasurer of the Annual Meeting.

Question 13.—The name of W. B. Scranton, New York East Conference, was called and his character passed. He read his report as Superintendent of the Mission. Yi Eun Sung read the translated report to the Korean brethren.

Resolution.—H. G. Appenzeller rose upon a question of privilege and presented the following resolution in behalf of the Mission to the Presbyterian Mission concerning the death of Rev. D. L. and Mrs. Gifford:

To the Presbyterian Mission, North:

DEAR BRETHREN AND SISTERS:—The Korea Mission of the Methodist Episcopal Church in Annual Meeting assembled has heard with deep pain and sorrow of the double affliction and loss sustained by your mission in the death of the Rev. Daniel L. and Mrs. Gifford. Brother and Sister Gifford during the eleven and a half years of their lives in Seoul endeared themselves to us by their catholic spirit and consecrated labors for the Master. We mourn with you. Your loss is our loss. But we remember their zeal, their faithfulness, their gentleness and we cannot but rejoice in the measure of great good they were permitted to do, and we feel comforted in the noble example of Christian manhood and womanhood they leave as a rich heritage to the Korean church. We assure you of our warmest sympathy and most earnest prayer. We tender to the mother of our beloved brother our sincerest love and commend her to the God of all grace and peace in this hour of great trial, and may the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus.

H. G. Appenzeller moved that the resolution be forwarded to the Presbyterian Mission by the Superintendent with such additional remarks as he might deem fitting.

Fraternal Relations.—On motion of H. G. Appenzeller 11 o'clock A. M. Wednesday the 16th inst. was fixed as the hour for the reception of fraternal delegates from our sister Missions.

Journal.—Upon motion of W. A. Noble the Secretary and Assistant Secretary were appointed a committee to publish the Journal and reports, and to condense and translate the English reports and publish them and the Korean reports in the *Korean Christian Advocate*.

W. C. Swearer moved extension of time.

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Mission Meeting.—The Superintendent called a joint Mission meeting for informal discussion to meet at 2:30 this P. M.

Devotions.—W. A. Noble was appointed to conduct the devotional exercises at the second session May 15th, 9 A. M.

Adjourned.—The doxology was sung in Korean and W. C. Swearer pronounced the benediction.

SECOND SESSION.

TUESDAY, May 15th, 1900.

Opening.—The second session began with devotions conducted by W. A. Noble. At 9:30 the Superintendent took the chair and the Journal of the first session was read, corrected and approved as corrected. The Korean Journal was read by No Pyeng Sun.

Committee on Nominations.—H. G. Appenzeller read the report of the committee on nominations to membership on the standing committees of the Mission. (See Standing Committees).

Question 13.—The name of H. G. Appenzeller, Philadelphia Conference, was called and his character passed. He read his report as pastor of First Church, Seoul.

The name of G. H. Jones, Northern New York Conference, was called and his character passed. He read his statistical reports as pastor of the Chemulpo Circuit.

The name of W. A. Noble, Wyoming Conference, was called and his character passed. He read his report as pastor of the Pyeng-yang Circuit.

Korean Reports.—Choi Pyeng Hon, local preacher in the First Church, Seoul, read his report.

Kim Kui Pom, local preacher, presented a short verbal report of his work in Wonsan—having left his written report at his inn.

Kim Chang Sik, local preacher, gave a short verbal report of his work on the Pyeng-yang Circuit.

A number of the Korean brethren from the country stations were introduced, after which hymn 133 of the Korean hymnal was sung.

Reports.—The report of Mrs. E. D. Follwell of evangelistic work on the Pyeng-yang Circuit was read by Miss Paine.

The report of Mrs. W. A. Noble of evangelistic work on

the Pyeng-yang Circuit was read by Mrs. M. F. Scranton. The report contained the following request:

"At a recent meeting of about fifty of the full members, women and girls at our home, it was a great pleasure to see such sincere, happy Christians together. During the meeting they decided to have me write for them a plea for new missionaries; they dictating and then signing it by a committee. It was as follows:

To the Ladies of America:

We, the women of the country districts, petition you to send us an American teacher to teach the women who believe in Jesus and long to know more of Him; and, also, to teach those who are still in the awful darkness. The Church has grown greatly but we need a woman evangelist who can come to us in the country, to our towns and villages and teach us.

Also, we, the women of Pyeng-yang, desire another worker to come to us. The harvest is great but the laborers are few. Please send us more laborers. We hope and pray for the coming of the teachers.

Signed:

THE WOMEN OF PYENG-YANG,
AND THE WOMEN OF THE CIRCUIT.

Special Order.—G. H. Jones moved that the reports of our educational institutions be made the special order for Wednesday after the approving of the Journal.

Reports.—Dr. E. D. Follwell read his report of medical work in Pyeng-yang.

Question 13.—The name of W. C. Swearer, Pittsburg Conference, was called and his character passed. He read his report of the Su-won and Kong-chu Circuit.

Adjourned.—The doxology was sung and the benediction pronounced by G. H. Jones.

THIRD SESSION.

WEDNESDAY, May 16th, 1900.

Opening.—The third session opened with devotional exercises conducted by H. G. Appenzeller. At 9:30 the Superintendent took the chair and the Journal of the second session was read in English and Korean, corrected and approved.

Epworth League.—G. H. Jones, Field Secretary, read the report of the Epworth League work in English and in Korean.

Educational Work.—The special order for the hour being the report of our educational institutions, H. G. Appenzeller read his report as President of Pai Chai College.

Miss J. O. Paine read the report of the Ewa Haktang.

A discussion followed on the courses of study in the schools and on various text-books.

Report.—The report of W. C. Swearer as pastor of the Su-won and Kong-chu Circuit was read in Korean by the Korean Secretary, No Pyeng Sun.

Fraternal Greetings.—The special order for 11 o'clock was called, being the reception of Fraternal Greetings.

An address was made by J. Robert Moose of the Southern Methodist Episcopal Mission and responded to by W. C. Swearer.

Rev. J. S. Gale of the Presbyterian Mission presented the fraternal greetings of that Mission and W. A. Noble responded.

J. Alexander Kenmure of the British and Foreign Bible Society made an address and G. H. Jones responded.

Adjournment.—S. A. Beck led in prayer, the hymn, "Blest be the Tie that Binds" was sung in Korean and the benediction pronounced by Dr. W. B. Scranton.

FOURTH SESSION.

THURSDAY, May 17th, 1900.

Opening.—The session convened at 9 A. M. W. B. Scranton conducted the opening services. The Superintendent then called for the reading of the minutes of the third session. They were read in English and Korean and approved as read.

Resolutions.—W. A. Noble read the following resolutions:

1. WHEREAS, The return to the United States of the family of H. G. Appenzeller has been deemed advisable and has been granted,

And WHEREAS, It is now seven years since H. G. Appenzeller's last farlo, and a change is deemed necessary,

And WHEREAS, There are many and imperative interests of our Mission which are needing immediate and able representation at home:

Resolved, That we express our sympathy with his family in that the exigencies of the work have forced them to delay their vacation,

And *Resolved*, That we ask the Board to make provision for the return of H. G. Appenzeller to the United States this autumn with his family.

Resolved, That we empower H. G. Appenzeller to make such representations to the Board, the Bishops and the Church at large as shall bring us the necessary increase in our yearly appropriations to meet the imperative demands of our rapidly growing work.

Resolved, That we specially ask him to present the interests of Pai Chai College; the need for \$1500 gold to complete a new church in Chemulpo; \$2000 gold for a church in Pyeng Yang; the need for three evangelists and a doctor: one evangelist for the Pyeng Yang Circuit, one for the Chemulpo Circuit, and a doctor and an evangelist for the Kong-chu Circuit.

G. H. Jones moved the adoption of this resolution, D. A. Bunker seconded it and it was adopted unanimously.

H. G. Appenzeller expressed his thanks to the Mission and said that while it was not of his seeking yet he would do his best in effecting the purposes of the resolution.

II. A resolution on the co-operation of the Methodist Missions in Korea was read as follows:

WHEREAS, The Methodist Episcopal Church and the Methodist Episcopal Church South both have Missions in Korea:

Resolved, That we on our part heartily desire that the two Missions may work together as one body as far as is practicable in the furtherance of God's kingdom among the Koreans and in the teaching of those glorious truths for which Methodism stands pledged.

Resolved, That in view of certain information which has come to our knowledge to the effect that the Southern Methodist Mission desires to strengthen its work in Kang Won Do by the entrance of Wonsan, we assure them that we would view with favor the taking of such a course on their part.

Resolved, That we recommend that the Superintendent confer with them in making such arrangements, from time to time, as will best promote helpful co-operation and that furthermore, the southern Methodist Mission be approached as to whether it would be possible for them to take over our work of the Wonsan Circuit in the event of our obtaining the consent of our Society to such a transfer.

D. A. Bunker moved the adoption of this resolution and E. M. Cable seconded it. The resolution was adopted unanimously.

III. Concerning the Wonsan work.

WHEREAS, Our work in Korea has far outgrown our present force of men and the funds at our disposal:

Resolved, That we deem it wise to close our work in Wonsan in case it can be taken up by our brethren of the Southern Methodist Mission; and that our means in men and money now in use on the Eastern coast can be more advantageously employed on the Western coast.

On motion of G. H. Jones and second of H. G. Appenzeller this resolution was adopted unanimously.

Report.—G. H. Jones read his report as Acting Superintendent.

Theological Class.—The report on Theological Class work was read by G. H. Jones

Reports.—Yu Pyeng Hon read in Korean the report of Dr. E. D. Follwell. Kim Chang Sik read in Korean the reports of Mrs. W. A. Noble and Mrs. E. D. Follwell.

W. C. Swearer read his report as pastor of Talsung Church.

Mrs. G. H. Jones read her report of evangelistic work on the Chemulpo Circuit.

Recess.—A recess of five minutes was taken.

Primary Schools.—After recess D. A. Bunker made the following motion, W. A. Noble offering a second:

I move that a committee be appointed to be known as "The Committee on Primary Schools." The members of this committee to be composed of one member from Ewa Haktang, one from Pai Chai College and three from the Circuits of our Church.

The duties of the committee shall be to secure a series of text-books which shall afford a symmetrical course of study in all our primary schools; also to provide necessary printed forms upon which the teachers in our schools shall make monthly reports to the committee upon attendance and such other subjects as may be suggested to them by the committee.

The motion was carried unanimously.

Question 13.—The name of S. A. Beck, Northwest Nebraska Conference, was called and his character passed. He read his report as Manager of the Trilingual Press.

Reports.—Miss Nellie Pierce read her report of school work at Ewa Haktang and evangelistic and school work at Talsung, and of the Bible Woman's Training School in her charge.

H. G. Appenzeller read his report as Manager of the Chong No Book-store.

The New Testament.—D. A. Bunker presented a copy of the New Testament, nicely bound, to each of the following, with the compliments of Pai Chai College: Talsung Church, Pyeng Yang Church, Chemulpo Church, Ewa Haktang and Baldwin Chapel.

Adjournment.—The Doxology was sung and Rev. J. R. Moose pronounced the benediction.

FIFTH SESSION.

FRIDAY, May 18th, 1900.

Opening.—The session opened at 9 A. M. with devotional exercises conducted by G. H. Jones. The Superintendent took the chair and the minutes of the fourth session were read in English and Korean, corrected and approved as corrected.

Sabbath Services.—It was moved and adopted that the services of Sabbath May 13th be incorporated in the minutes.

Adjournment.—Adjournment was taken by motion at 10:30 A. M. until Monday. The doxology was sung in Korean and D. A. Bunker pronounced the benediction.

INFORMAL CONFERENCE.

Immediately on adjournment an informal conference was held to consider the questions of marriage, divorce and re-marriage in the Korean Church. Dr. Scranton presented several difficult cases and others were presented by several members of the Mission. The following is a typical case.

The husband left the wife—a young woman about 20 years of age—and has taken another woman. This action, if proven, entitles the wife, on Scriptural grounds, to a writing of divorcement which, according to Korean law, she must receive from the husband in the form of a written document. Having received this she is free to re-marry. But the case is still more complicated because the young woman's father now wishes to marry her off to a man whose wife has run away and left him; inasmuch as the guilt of the woman in this case has not been established and no writing of divorcement given the decision was against the proposed marriage.

G. H. Jones gave a word of warning that we should be careful in securing bills of divorcement for it often happens that the irated and brutal husband says, "Yes, I'll give you a bill of divorcement," then he takes her into an inner room and with a dull knife cuts her nose off and sends her away.

At 12 M. the meeting adjourned with the understanding that the subject would come up again in the course of the Annual Meeting.

SUNDAY SERVICES.

SUNDAY, May 13th, 1900.

Morning Service.—Dr. W. B. Scranton conducted the morning service which opened at 11 o'clock with singing from a leaflet the hymn "And are we yet alive." The Apostles Creed was repeated and H. G. Appenzeller led in prayer. D. A. Bunker read the Scripture lesson: John's Gospel, 21st chapter.

Sermon.—After singing a hymn, the Annual Sermon to the Korean Church was preached by G. H. Jones from the text "Lovest thou me?" John's Gospel 21st chapter, 15th, 16th and 17th verses. G. H. Jones led in a short prayer and a hymn was sung by the Congregation.

Sacrament.—H. G. Appenzeller and W. B. Scranton, assisted by the other Elders present, administered the Sacrament of the Lord's Supper. Hymn No. 33 in the new Korean Methodist Hymnal was sung and the benediction was pronounced by W. C. Swearer.

Other Services.—The other services of the day and those of the following Sunday were conducted in the various churches of the city by the visiting brethren. Sunday May 20th at 3:30 P. M. G. H. Jones preached to the Foreign Community.

SIXTH SESSION.

MONDAY, May 21st, 1900.

Opening.—The session opened with devotional exercises conducted by W. C. Swearer. The Superintendent, Dr. W. B. Scranton, being confined to his house by illness, G. H. Jones nominated H. G. Appenzeller as temporary chairman. W. A. Noble seconded the nomination and H. G. Appenzeller was elected. He took the chair and called for the reading of the minutes of the fifth session. They were read and approved.

Report.—Choi Pyeng Hon read in Korean H. G. Appenzeller's report of Pai Chai College.

Adjourned.—The motion to adjourn to meet at 2 o'clock in the afternoon was made by W. A. Noble; seconded by D. A. Bunker. The doxology was sung in English and S. A. Beck pronounced the benediction.

SEVENTH SESSION.

MONDAY, May 21st, 1900.

Opening.—The seventh session convened at 2 P. M. After devotions conducted by S. A. Beck, H. G. Appenzeller took the chair and the minutes of the sixth session were read in English and approved as read. The Korean minutes of the fifth session were read and approved as read.

Resolutions.—On call for business W. A. Noble for the committee on resolutions read the following resolutions, which were adopted:

WHEREAS, Dr. H. C. Sherman and family have been compelled to return to America because of the ill-health of Dr. Sherman,

Resolved, That we express our appreciation of Dr. Sherman's ability as a physician and the earnest devotion of both himself and Mrs. Sherman to missionary work. That we regret their absence from our circle at this Annual Meeting and that we assure them of our prayers for the speedy recovery of Dr. Sherman to health.

Learning that Dr. McGill and family are on their journey to renew their old time labors among us,

Resolved, That we assure them of our hearty welcome and regret that they are unable to join us in this Annual Meeting.

WHEREAS, G. C. Cobb and family have been compelled to leave us because of the ill health of Mrs. Cobb,

Resolved, That we express our sympathy for them in this trial and deeply regret Mrs. Cobb's continued illness.

That we assure Bro. Cobb of our appreciation of his labors among us and of his untiring devotion to the interests of the Mission press since his return to America.

WHEREAS, Our Superintendent, W. B. Scranton, and his mother, Mrs. M. F. Scranton, have returned from their furl to Europe to assume the duties which are so near their hearts,

Resolved, That we express our gratitude to Almighty God for their safe return, and assure Dr. Scranton of our sympathy and co-operation in his many arduous duties.

That we rejoice with Mrs. Scranton over her restoration to health and congratulate her that among the abundant fruitage of her labors she has been able to secure funds for the erection of the much needed church at Talsung.

WHEREAS, In the absence of Dr. W. B. Scranton, G. H. Jones discharged the duties of Acting Superintendent of the Mission,

Resolved, That we assure him of our appreciation of his able and faithful service and brotherly counsel and help.

Resolved, That we congratulate the W. F. M. S. on the return of Miss Frey to the work she so successfully aided at the Ewa Hak Tang and also for the arrival of Dr. Ernsberger whom we heartily welcome among us.

WHEREAS, We have enjoyed for the past two years the wise and helpful administration of Bishop Cranston:

Resolved, That we express to Bishop Cranston our deep sense of his sympathy and earnest efforts in behalf of the Church in Korea.

Resolved, That we express our gratitude to the Bishop for the discriminating and happy representation he has made of our needs to the Church in the home land. That the secretary be directed to communicate a copy of these resolutions to the Bishop.

Blank Forms.—On motion of W. A. Noble a committee of three was constituted to prepare and print forms of reports for Local Preachers, Exhorters and Class Leaders.

Chair appointed W. A. Noble, S. A. Beck and W. C. Swearer.

Reports.—Miss M. M. Cutler, M. D., read her report of medical work at the Woman's Hospital, Po Ku Nyo Kwan, Seoul.

Miss Lillian Harris, M. D., read Mrs. Dr. Rosetta Sherwood Hall's report of medical work at Pyeng Yang.

A discussion followed concerning the work Mrs. Hall has carried on instructing blind girls.

Miss E. A. Lewis read her report of evangelistic work at East Gate.

Miss Lillian Harris, M. D., presented her report of medical work at East Gate.

Miss Emma Ernsberger, M. D., read her report of medical work at the Po Ku Nyo Kwan—Woman's Hospital, Seoul.

Korean Reports.—Kim Keui Pom read his report of evangelistic work on the Wonsan Circuit.

G. H. Jones read the report of Local Preacher Chang Kyeng Wha and also of the Exhorter Pak Neung Il of the Chemulpo charge.

Local Preacher Kim Chang Sik read his report of work on the Pyeng Yang Circuit.

Exhorter Kim Sang Nim read his report of work on Kang Wha and Chemulpo Circuit.

Question 13.—The name E. M. Cable, Northwest Iowa Conference, was called and his character passed.

Korean Reports.—Exhorter Yi Myeng Suk read his report of work on the Chemulpo Circuit.

Exhorter Ha Chung Tak reported his work on the Chemulpo Circuit.

Permanent Executive Bible Committee.—G. H. Jones reported for the Representatives on the Permanent Executive Bible Committee. The whole New Testament is now in print.

Korean Reports.—Exhorter Mun Kyeng Ho read his report of work on the Su-won and Kong-chu Circuit.

Local Preacher No Pyeng Son reported on evangelistic work at East Gate, Seoul.

Committee on Social Reform.—W. A. Noble made a motion that a committee of three be appointed on Social Reform. Chair appointed D. A. Bunker, S. A. Beck and W. B. Scranton.

Adjournment.—Adjournment was taken on motion to meet Wednesday at 2 P. M. The doxology was sung in Korean and the benediction pronounced by D. A. Bunker.

EIGHTH SESSION.

WEDNESDAY, May 23rd, 1900.

Opening.—The meeting assembled in Talsung Church at 2:30 P. M., devotional exercises being conducted by Dr. W. B. Scranton.

On call for business the minutes of the seventh session were read, corrected and approved as corrected.

Committee on Korean Language.—W. A. Noble reported for the committee on Course of Study in the Korean Language as follows:

Your Committee would report that the examinations in the language were held Monday afternoon May 21st with the following results:

Dr. E. D. Follwell passed a satisfactory examination in the last three numbers of the third year's studies and we recommend that he be graduated from the course.

Dr. Lillian Harris appeared before the Committee and requested that her examination in the third year's studies be deferred until October in order to permit her to perfect her preparation for it. We recommend that the request be granted.

Miss Nellie Pierce wrote to the Committee stating that she was not fully prepared for the last half of the third year's examination and asking permission to wait till the end of her third year before taking the examination. We recommend that the

request be granted and her examination be deferred until October.

W. C. Swearer appeared before the Committee and stated that in view of the extra duties placed upon him in connection with the Press and the Talsung Church during the past year he had been unable to make adequate preparation for examination in the second year's studies. He asked that the examination be deferred until October and we recommend that this request be granted.

Dr. Emma Ernsberger took the examination in the studies of the first year. Though on the field less than one year she has been able to devote an average of three hours a day to language study and passed a creditable examination in the studies for the entire year. We recommend that she be advanced to studies of the second year.

E. M. Cable took the examination in the first year. He has done excellent work on the course and having fully covered the work of the year and passed a creditable examination in the same we recommend that he be passed to the second year's studies.

S. A. Beck appeared before the Committee and stated that in view of the heavy responsibilities placed upon him in connection with the Press he had been excused from the study of the language by the Superintendent. It is the opinion of the Committee that as Bro. Beck has to serve as both manager and foreman of the Press it will not be possible for him to prepare for the language examinations, at least until another foreigner arrives to help in the Press. In view of this we recommend that Bro. Beck do the best he can in connection with the study of the language but that he be released from the obligation to take the examinations.

After adopting the report seriatim, on motion of H. G. Appenzeller it was adopted as a whole.

Uniform Version of the Lord's Prayer.—The following resolution was presented by W. A. Noble, and after discussion adopted unanimously:

WHEREAS, The use of a uniform version of the Lord's Prayer is desirable by all Protestant Missionaries,

Resolved, That it is the opinion of this Annual Meeting that the last revision of the Prayer as prepared by the Board of Official Translators should be adopted for use;

Resolved, That the Secretary be instructed to communicate with the other Missions in Korea and urge them to join us in the use of the version.

Temperance.—Dr. E. D. Follwell presented the following resolution from the Committee on Temperance. After amendment it was adopted as follows:

WHEREAS, The Discipline of the Methodist Episcopal Church states the position of the Church on the question of temperance as follows:

“Maintaining the high position in respect to temperance and prohibition that the Methodist Episcopal Church has so long occupied, we emphasize as indicating our attitude as a Church the following

DECLARATION OF PRINCIPLES.

1. That total abstinence from intoxicating beverages is the duty of every individual.
2. That the liquor traffic is a business at once injurious, immoral, and antagonistic to every interest of the Church of God.
3. We condemn the license feature of all statutes by which money is accepted for the legal protection of an immoral traffic.
4. In accepting money for such a purpose the government, whether National, State, County, or Municipal, becomes a partner in a business justly declared to be an enemy of God and of man.
5. That the Christian's only proper attitude toward the liquor traffic is that of relentless hostility, and that all members of the Methodist Episcopal Church who enjoy the elective franchise should so use that solemn trust as to promote the rescue of our country from the guilt and dishonor which has been brought upon it by a criminal complicity with the liquor traffic.

Resolved, That we emphasize the law of the Methodist Episcopal Church and require total abstinence on the part of our church membership.

Social Reform.—D. A. Bunker for the Committee on Social Reform presented the following resolutions. These were interpreted into Korean and were unanimously adopted:

WHEREAS, At this time in our work in Korea there seems to be special need of a careful setting forth of the rules of our Church upon the subject of Marriage and Divorce,

Resolved, That we give to our Korean Christians in printed form the following statements as the utterances of our Mission on this subject.

1st. That those persons who were married according to Korean law before they were baptized into the Christian faith shall be considered lawfully married, and that these persons need not be re-married according to the rites of our Church, unless they so desire.

2nd. That those who marry after baptism must be married according to the rites of our Church, as laid down in the Discipline.

3rd. That we use our greatest influence to dissuade those too young from marrying; that, in our judgment, a girl should not marry before she is eighteen and a boy before he is twenty years of age.

4th. That we are determined to discourage the marriage of Christians with unbelieving persons.

5th. That adultery is the only ground for divorce; that one who has been divorced because of adultery cannot be married again according to the rites of our Church; but that the innocent party may be married again after he or she has been legally divorced.

Publications on Temperance and Social Reform.—D. A. Bunker presented the following motion:

That the utterances of this Annual Meeting on Temperance, and on Marriage and Divorce be put in form and printed for free distribution among our Korean Christians; and that a committee be appointed to supervise the publication of the same.

The Chair appointed D. A. Bunker as such committee.

Conference Studies.—G. H. Jones read a partial report from the Committee on Conference Course of Study, and Local Preachers and Exhorters. It was adopted seriatim and then as a whole as presented. It was moved and carried that the committee complete the report and publish it in the Minutes.

The finished report is as follows:

Elmer M. Cable a probationer in the Northwest Iowa Conference in the studies of the first year appeared before the Committee. We find that he has taken Principles of Rhetoric and Outlines of Universal History in Cornell College, Iowa, and has a diploma covering the same. We therefore recommend that he be continued in the remaining studies of the first year.

Dr. E. D. Follwell, a Local Preacher in the second year's studies appeared before the Committee and stated that he was unprepared to take the examination in the Local Preachers' Course. We recommend that he be continued in studies of the second year Local Preacher's Course.

We recommend that the license of Dr. W. B. McGill, as a Local Preacher, recommended by the Chemulpo Quarterly Conference, be renewed.

We have examined the following Local Preachers in studies of the second year Korean Course, viz. Kim Keui Pom, Kim Chang Sik, Choi Pyeng Hon and Yi Eun Sung, and recommend that they be advanced to the studies of the third year and conditioned in studies of Numbers, Deuteronomy, Joshua; and memorization of Gen. 1, Psalm 90, and John 14.

Recess.—On motion at 4:30 P. M. recess was taken to break ground in Song-dong for the Mead Memorial Church to take the place of the Talsung Chapel. At 5:30 the meeting re-assembled. On motion it was decided to enter in the Journal the services at the breaking of ground for the Mead Memorial Church. They were as follows:

Hallelujah Song, No. 103 of the Korean Methodist Hymnal, was sung and H. G. Appenzeller called on G. H. Jones to lead in prayer. After the prayer Mrs. M. F. Scranton took the first shovelful of dirt from the foundation. Then followed the other members of the Mission and members of the Korean Church; men, women and children throwing out their shovelful of dirt. This ceremony completed, the doxology was sung and the benediction was pronounced by D. A. Bunker.

Report.—Yi Eun Sung read his report as a Local Preacher in the Talsung Quarterly Conference.

Korea Methodist Publishing House.—W. A. Noble presented the following resolution on the change of the name of the Press and it was unanimously adopted:

Resolved, That in view of the great increase in investment and broader outlook for the Press we heartily adopt the suggestion of the Press manager made in 1899 for the organization of a Korea Methodist Publishing House, and authorize the use of said name.

Report of G. H. Jones.—It was moved and carried that inasmuch as the pastor of the Chemulpo Circuit has been unable to present his written report owing to ill health, that the reading be dispensed with and that the report appear in the Journal among the other reports.

Minutes.—A discussion followed concerning the printing of the Minutes and the Secretaries were authorized to make a canvass and ascertain how many copies of the Minutes it would be necessary to publish. They reported that 1000 copies would be needed.

On motion it was decided that hereafter the Secretary shall preserve at least 25 copies of the Minutes annually for a file.

Adjournment.—On motion adjournment was taken to meet Thursday afternoon at 2 P. M. at Talsung Chapel. The doxology was sung in Korean and S. A. Beck pronounced the benediction.

NINTH SESSION.

THURSDAY, May 24th, 1900.

Opening.—The opening devotions were conducted by D. A. Bunker. Business was called at 2:30 P. M., the Superintendent, W. B. Scranton, in the chair. The minutes of the eighth session were read, corrected and approved. The minutes in Korean were read, corrected and approved.

Local Preachers and Exhorters.—G. H. Jones, for the committee on Local Preachers and Exhorters, read the list of Local Preachers and Exhorters whose licenses were renewed. (See list of Local Preachers and Exhorters in Ecclesiastical Status.) In the case of Yi Chang Hak, who had failed in his examinations and in whose recommendation the committee could not concur, the Meeting decided, in view of his age and past services, that he be given another year on trial as a Local Preacher in the first year's studies.

Pai Chai.—H. G. Appenzeller moved that that part of the report of Pai Chai relating to the representation last year of our fraternal delegate to the Methodist Episcopal Church, South, on the subject of co-operation in educational work be endorsed by this Annual Meeting and that the same be published in our minutes as follows:

METHODIST CO-OPERATION.

"When I had the pleasure to visit as fraternal delegate the Annual Meeting of our Southern Methodists last fall, in my address I suggested that in educational work at least we ought to co-operate. The senior Corresponding Secretary, Rev. W. R. Lambuth, D. D., was in the chair and in response to this sentiment he told his Mission that he heartily favored the idea. Later in further conversation at my house he said again he would favor co-operation and would urge it before their Board and that in time as required they would place a teacher in the school."

Tract Society and Sunday School Union.—H. G. Appenzeller presented the report on behalf of the committee on the Methodist Episcopal Tract Society and Sunday School Union. (See reports.)

Audit.—W. C. Swearer reported that he had audited the books of the Treasurer and Custodian of the committee of the Methodist Episcopal Tract Society and Sunday School Union for the years 1897, 1898, and 1899 and to May 10th, 1900, and had found them correct. He was directed to file his report with the secretaries.

Mrs. H. G. Appenzeller reported that she had audited the accounts of the Treasurer of the Woman's Foreign Missionary Society and found them correct.

Retrospective.—H. G. Appenzeller spoke concerning our prosperous growth during the fifteen years closing the century. He suggested that some one be appointed to write a history from the inception of the Mission in 1883 until the present in detail, and he nominated G. H. Jones, who was elected for this work.

Report of Resolutions.—The Superintendent reported that he had presented the resolutions concerning Rev. D. L. Gifford and Mrs. Gifford to Mrs. M. L. Gifford and to the Presbyterian Mission and had received an acknowledgement of the receipt of the same.

Hymn=Book.—G. H. Jones read the report of the editors of the Hymn-book.

Annual Meeting, 1901.—Dr. W. B. Scranton, pastor, extended an invitation to the Annual Meeting to convene in the Mead Memorial Church, Sang-dong, Seoul, in 1901. It was moved we accept this invitation and the motion was unanimously carried.

Statistics.—Dr. W. B. Scranton, Statistical Secretary, presented the statistical report for the year and called attention particularly to the wonderful increase in membership and native contributions. (See Statistical Tables.) The report was interpreted into Korean.

A Fraternal Letter.—A fraternal letter from the West China Mission was read to the Meeting. The Secretary of the Annual Meeting and the Secretary of the Woman's Conference were directed to make a conjoint reply.

Exchanges.—On motion the Secretary was directed to communicate with the Missions in East Asia and send our Minutes to them with a request for an exchange of Journals.

D. A. Bunker.—G. H. Jones reported the request of D. A. Bunker to take up his location and re-enter the travelling connection. He moved that we concur in this request and ask the Superintendent to so inform his Annual Conference.

Recess.—H. G. Appenzeller moved that a recess be taken to allow the Secretaries to write up the minutes. Re-assembled at 5:15 P. M.

Reports.—Song Keui Yong, a Local Preacher in the First Church, Seoul, read his report of evangelistic work.

Yi Keuk Hyek, an exhorter in the Talsung Quarterly Conference, read his report.

Adjournment.—It was moved that after the reading of the minutes, devotional exercises and the reading of the appointments the Annual Meeting stand adjourned sine die.

It was moved by S. A. Beck that the printed minutes be made the official record of this Annual Meeting.

The Superintendent read the appointments, after which he

conducted devotional exercises and called upon E. M. Cable, W. C. Swearer and Kim Keui Pom to lead in prayer. The doxology was sung, the benediction pronounced by W. B. Scranton and the Meeting adjourned *sine die*.

W. B. SCRANTON,
President.

GEO. HEBER JONES,
Secretary.

THIS CERTIFIES that this Journal is a complete and correct record of the proceedings of the Sixteenth Annual Meeting of the Korea Mission and was adopted as the Official Record.

GEO. HEBER JONES,
Secretary.

ANSWERS TO DISCIPLINARY QUESTIONS.

QUESTION 5.—Who have been Continued on Trial?

(a) In Studies of the First Year.

ANS.—E. M. Cable, of the Northwest Iowa Conference.

(b) In Studies of the Second Year.

ANS.—Geo. C. Cobb, of the Nebraska Conference.

QUES. 7.—Who have been Admitted into Full Membership?

ANS.—W. C. Swearer, of the Pittsburg Conference.

QUES. 10.—What Members have completed the Conference Course of Study?

(a) Elected and ordained Elder previously.

ANS.—W. C. Swearer, of the Pittsburg Conference.

QUES. 13.—Was the character of each Preacher examined?

ANS.—It was strictly done in open session.

QUES. 25.—What is the Statistical Report for this year? (See Statistical Tables.)

QUES. 26.—What is the aggregate of the Benevolent Collections as reported by the Statistical Secretary? (See Statistical Report.)

QUES. 29.—Where are the Preachers stationed? (See Appointments.)

QUES. 30.—Where shall the next Annual Meeting be held?

ANS.—In the Mead Memorial Church, Song dong, Seoul.

APPOINTMENTS 1900-1901.

W. B. SCRANTON, M. D., (New York East) Superintendent.

Chemulpo, Kang-wha, and Yonan Circuits—G. H. Jones (Northern New York) and two to be supplied.

Pyeng Yang and Samwha Circuits—W. A. Noble (Wyoming) and two to be supplied.

Aogai, Seoul—To be supplied.

Baldwin Chapel—E. M. Cable (Northwest Iowa) and one to be supplied.

First Church (Chong-dong, Ewa Hak-tang and Chong-no)—H. G. Appenzeller (Philadelphia) and one to be supplied.

Talsung—W. B. Scranton (New York East) and one to be supplied.

Suwon and Kong-chu Circuits—W. C. Swearer (Pittsburg) and two to be supplied.

Taiku—To be supplied.

Wonsan Circuit—To be supplied by W. B. McGill.

Pai Chai College—H. G. Appenzeller, President.

D. A. Bunker (Member of First Church, Seoul Quarterly Conference) Principal of Academic Department.

E. M. Cable, Teacher in Academic Department.

Medical Work, Pyeng Yang—E. D. Follwell, M. D., in charge and Member of Pyeng Yang Quarterly Conference.

Seoul—H. C. Sherman, M. D., in charge. Absent on leave.

Wonsan—W. B. McGill, M. D., in charge and member of Wonsan Quarterly Conference.

Korea Methodist Publishing House—S. A. Beck (Northwest Nebraska) Manager and member of the Talsung Quarterly Conference.

Editor of the Tai Han Christian Advocate and Manager of Chong-no Book-store—H. G. Appenzeller.

Field Secretary Epworth League—G. H. Jones.

G. C. Cobb (Nebraska) absent on leave.

WOMAN'S EVANGELISTIC WORK.

First Church, Seoul—Mrs. H. G. Appenzeller, leave of absence granted.

Pyeng Yang Circuit—Mrs. W. A. Noble, Evangelistic work Pyeng Yang and day school Kangso.

Mrs. E. D. Follwell, Evangelistic work and day school Pyeng Yang.

Chemulpo Circuit—Mrs. G. H. Jones, Evangelistic work and day schools.

Wonsan Circuit—Mrs. W. B. McGill, Evangelistic work.

APPOINTMENTS OF WOMAN'S CONFERENCE.

Mrs. M. F. Scranton—Evangelistic work at Talsung and on Su-won and Kong-chu Circuit.

Dr. R. S. Hall—Hospital in Pyeng Yang and Medical and Evangelistic work on Pyeng Yang Circuit.

Miss E. A. Lewis—Evangelistic work at Baldwin Chapel and Chong-no.

Miss J. O. Paine—Ewa Hak-tang and day schools connected with it.

Miss L. E. Frey—Ewa Hak-tang and Evangelistic work in Chong Dong Church.

Dr. L. N. Harris—Baldwin Dispensary, East Gate.

Miss Nellie Pierce—Bible Woman's Training School and day school at Talsung.

Dr. E. Ernsberger—Po Ku Nyo Kwan and Dispensary.

Dr. M. M. Cutler—Leave of absence granted.

Miss Rothweiler—Home on leave.

Special Request for New Workers.

Two evangelistic workers for Pyeng Yang.

Two evangelistic workers for Chemulpo Circuit.

Two evangelistic workers for Kong-chu and Su-won Circuit.

One evangelistic worker for East Gate.

One Trained Nurse for Po Ku Nyo Kwan.

REPORTS.

Report I.—W. B. Scranton, Superintendent.

DEAR BRETHREN:—After an absence of sixteen months from Korea, it has pleased God to bring my mother and myself back to this land. We have returned gladly. We think we see in this an indication that God permits us to again work together with Him for Korea.

During our absence and all our wanderings we have not seen, save in our own family, any faces so dear to us as yours; any hearts with whom we have like sympathies. And our gladness in returning is largely due to this, that we are permitted to look into your faces, take you by the hands, and work with you once more. It is a great pleasure to find Brother and Sister Bunker among us, and to see new faces, those of Bro. Cable, Brother Beck and family, and Miss E. Ernsberger, M. D. We all regret that sickness has visited us and so sorely tried the Sherman's and Noble's. Brother and Sister Cobb are missed, and we are sorry that prolonged sickness will probably prevent their return. We shall miss the firm hand, the clear judgment and withal the sympathetic heart of Bishop Cranston this year. While we are here gathered together—only a few of us—concerned with some of the details of the work of our great Church, let us not forget in our prayers the General Conference which is now in session.

The report of the Superintendent this year must of necessity be a meagre one. I have been unable as yet to visit the distant fields since my return, so you will hear what I would say in my report in the detailed reports of the individual members of the Mission, or later, if you like, you may read the Superintendent's report in the Missionary Society's Annual, after I have had the privilege and opportunity of listening with you all to these individual reports and have drawn from them the facts and incidents which make them so interesting to our Annual Meeting and to the Church at large. All I can express at any time in my reports, or try to express, will be but echoes from the Mission. I have visited the charges in Seoul and Chemulpo and held the fourth Quarterly Conference in each. A glad key-note was struck for Korea in the first Korean meeting I attended on landing. As I entered the Chemulpo church on Sunday morning they were singing "Jesus thine all victorious love shed in my heart abroad, then shall my feet no longer rove, rooted and fixed in God." First impressions and waking thoughts have a considerable control over us I know, but in this case, I am glad to say, my later observations confirm me in the impression that our Church in Korea has

everywhere taken this desire and prayer very deeply into their hearts—the desire to experience and know more of the love of Jesus. Some one asked me whether I noticed in our special charge at Talsung church any falling off or loss during our absence. I could answer very thankfully and heartily that on the contrary I can notice growth. It is painful to see that some, for whom we had much solicitude before our departure, have dropped themselves from the rolls by non-attendance, and so have severed themselves in fact as before in heart from us, and some familiar and loved faces have passed on beyond into the mystery of glory. I want to take this opportunity to thank you all for the kind assistance you have rendered that Church during our absence. The labor you each put forth is very evident. The seed came up at once.

Chong Dong Church reminds me of the entire Methodist Church at the present time. It is conscious of pent up power which longs for spiritual direction and guidance to accomplish great things for God.

Ewa Hak-tang makes me proud and glad every time I see the girls. Proud because I can point to what Methodist women are doing; glad because I can see the blessing of God on their efforts, in the sweet, clean changed lives and faces which all promise so much for future usefulness.

The warm sympathy of the Chemulpo Church always gladdens me. It does me good to visit them. I always come away conscious of help received, and with great encouragement. Our Gospel mightily works in and enriches the heart, and no class can turn away saying "Who will show us any good?"

The East Gate Baldwin Chapel is making a mighty struggle. There is a personality about places and Churches that is more than that of the individuals who sustain them. Holy places become composites of the spirit of all the laborers who have put forth their efforts. Miss Rothweiler's labors and her faithfulness yet speak. I hope Dr. Harris will pull up a little and work a little less so she can stay with us longer. The ladies at the East Gate need our special prayer. I believe there is to be a day of rejoicing for us at the East Gate. The cloud of promise may now be no larger than a man's hand of earnest effort, but the power behind that cloud of promise that is now working in that region, is God's.

From Wonsan comes the tale of five different points of work, and some fifty faithful souls waiting patiently and longingly* for baptism. Wonsan is a great field and far beyond the powers of our present force of workers and too far from our other work. It tries one's faith in God, when work of such undoubted promise cannot obtain that support from home, which we and they perfectly agree in, as needing and inviting cordial effort, and promises great returns. A clerical worker in full use of the language would reap an early and surprising harvest.

Pyeng Yang Circuit is like a young man in his strength. It will soon snap its finger at the Home Church and Missionary Society, and say we can go alone, if you will not help. We shall hear a most encouraging report from there this year. We are thankful to God that he has spared Brother and Sister Noble to us and has given renewed health to them. We can all rejoice with them in their good fortune in the

prospective arrival of a new worker. Bro. C. D. Morris is to be sent out from "Drew" in August, his outgo and salary for one year being paid by the Seminary. His probable appointment is Pyeng Yang, to be initiated into his missionary career by Brother Noble.

Su-won, Kong-chu and the south is a greater work than perhaps you may think it, until you go over the circuit once. Our one worker there needs a great deal of sympathy and all the support we can give him. The proportions are some like an elephant and his driver, not that the man is so insignificant, but that the elephant is so big. Or to change the figure, stray seeds blown by the wind invisible to all but their Creator, have dropped and taken root all over that vast territory. It taxes one man beyond all reason to nurture and organize and even to travel over so scattered a work.

And finally, there seems to be everywhere I go, and from every place I hear, an eager waiting to be filled, and an unsatisfied condition of heart, which indicates that God is calling for a further work of grace. Our people who have crossed the Red Sea in baptism and have journeyed with us for a few years in the wilderness struggles, are now drawing near to the brink of the Jordan, seeking a fullness of entering into the promises. The dawns of the fullness of the promises begin to break on their hearts. Songs of rejoicing seem in many cases just poised on their quivering lips. Experiences seem already to have been reached by some which they do not quite understand, but with trembling and rejoicing they are hiding them in their hearts with hope. God is leading us in Korea to a glorious work, and Methodism is in Korea what she has been ever since the days of Wesley, the instrument of God to show men the *fulness* of a new life, and the *rejoicing* that comes with a conscious assurance of God's favor.

It remains to say a word about the Press. By the return of Brother Cobb to the United States our Press has caused us considerable trouble again this year. We are being considerably helped with new machinery from home, by the raising of \$5000 gold for that purpose. It is being sent out to us, however, without the funds to set it up, and is causing much anxiety to know how to use a thing before we get it, and to reap its benefits before it arrives, as seems to be required of us, so that our gift is not an unmixed good. The representations that have been made to the Board have been over-sanguine, or else the Board has jumped to conclusions not warranted by the facts presented to them. Brother Beck is now Manager of the Press. His has our full sympathy in his struggle with a new language, and new conditions of labor, with no capital. He began with the handicap of debt and a run-down stock. He has stood to his load faithfully, and you can begin to see the Press cart wheels steadily rising out of the ruts.

The Bible Woman's training school is the latest departure in our Mission. It has been started in a modest and quiet way but will be a power amongst us. There is no work in our Mission which rejoices me so much as this training school, and the theological classes which are held each year, and the local efforts made to this end. These efforts are

the strength of our work, and will be the source of inspiration and fire to our native workers. They breathe the very spirit of Methodism, and are the returning to our first principles, when our Conferences were for spiritual strengthening, enlightenment and mutual up-building. I wish we could turn each of our Quarterly Conferences into such a season of more seeking for the will of God and the work of God in our hearts, and could afford more time for lengthened consideration of local and common needs and that each Quarterly Conference could be thus made to mark a distinct era in every Church of its progress toward perfection in holiness which we are each seeking.

It has been suggested that we hold afternoon discussions on topics of common interest to us all. I would like to propound one. Can we not profitably at Quarterly Conferences spend more time in spiritual pursuits? Do we not miss the main purpose of Quarterly Conferences when such pursuits are not chiefly emphasized? You will say I am chiefly to blame in this. I will take the blame for the past if you will share the responsibility in the future.

There are other topics we shall want to discuss. An afternoon can well be given to a discussion on enforcing our General Rules, chiefly with regard to use of alcohol, advocating the disuse of tobacco, especially among our licenciates. Marriage and divorce needs to be looked into and a special representation of our Church's teachings to be presented in our "Advocate." I would like to see something done to closely federate us with our Southern Methodist brethren. A uniform Ritual has been suggested. Some understandings or at least talks with them in regard to territory can be helpful to both of us.

And finally permit one word from our Discipline which should aid us at this time surely. It is under the heading "Deportment at the Conference." It says "It is desired that all things be considered on these occasions as in the immediate presence of God; that every person speak freely whatever is in his heart. In order therefore that we may best improve our time at the Conference, 1. While we are conversing let us have a special care to set God always before us. 2. In the intermediate hours let us redeem all the time we can for private exercises. 3. Therein let us give ourselves to prayer for one another, and for a blessing on our labor."

Report II.—Acting Superintendent.

Now that our Superintendent is once more on the field [and in the saddle a special report from me is hardly necessary. However, he has asked me to report the chief events which, for the continuity of our history, should be recorded, and I do so. The past year has been a hard and

trying one for all the members of the Mission, and it is with a deep sense of the guidance of Almighty God that we look back over our past experiences. His protecting care alone has enabled us to weather all storms and today our cup is more mingled of joy than of sorrow. I will not enter into the details of the illnesses which have reduced our ranks, the changes which have occurred during the year, and the heavy burden of work which has rested upon us all. Through it all God has supplied our every need as occasion arose. The first matter of which I would speak concerns

WONSAN.

One of the chief developments of last Annual Meeting was the transfer of Brother Brooks, at his own request, from the school work to the evangelistic work, and his appointment to Wonsan. This was done because of the extreme need of Wonsan. Year after year that station had pled for an evangelistic worker, and of the absolute necessity to thus reinforce the place not a shadow of doubt existed in the mind of any member of the Mission. Bishop Craunton, after considering the case carefully, was convinced that only two courses lay open to us in the matter, either we must give the station the man demanded or we must abandon the place. In justice to the work there seemed to be no middle course. Brother Brooks was therefore appointed Preacher in charge, and was to have gone there in August. In the meantime, however, he received permission to return to America, and Wonsan lost her much needed evangelistic worker. The property and work has therefore continued in charge of my helper, Brother Kim Ki-pom, who has done well and deserves the thanks of the Mission. I can, however, get along without him no longer and must ask that he be returned to his work on the Chemulpo Circuit, which in sparing him to the Wonsan work for two years has done all that should be asked of it. It will therefore be seen that the whole matter presents a complicated problem, which in justice to all concerned should find some solution at this Annual Meeting.

THE PRESS.

On the adjournment of last Annual Meeting it became necessary for Brother Cobb to return to America on account of the health of Mrs. Cobb. The Press was just entering, under Bro. Cobb's leadership, on a plan for securing a much needed new equipment of our plant, so that the necessary absence of Brother Cobb from the field left us in a very serious plight for a time. I thought seriously of closing the Press under the circumstances, and called a meeting of the members of the Mission before Brother Cobb's departure to consider the advisability of this step. It was found that such were our obligations under contract, especially in connection with the printing of the Scriptures, that this would be impossible, and Brothers Appenzeller and Swearer volunteering for the work, I appointed them as acting Managers of the Press. This was an additional burden to these brethren which they could ill afford to carry, and it was with a heavy heart I assigned this work to them, but there seemed no other way.

But help was at hand. Brother Cobb had sent home an appeal for a

trained printer to come out as Foreman of the Press, and in answer to that appeal, Brother Beck arrived in August. His arrival was for us most providential, and he took hold of the problem which confronted the Press with a firm hand. His report to this Annual Meeting will show that that problem was one of no small dimensions.

The Press has occasion for genuine rejoicing, at this time, for during the year one of the most noteworthy events has been the success of our appeal, issued at last Annual Meeting, for a new equipment to cost 10,000 Yen. Today the Press possesses the finest printing equipment that has ever come to Korea, and we trust that when it has all arrived and been set we shall be able to produce more work and better work than all other printing establishments in Korea combined. To the ready sympathy and energetic measures of Bishop Cranston and our Corresponding Secretary, Rev. W. T. Smith, D. D., the success of this is largely due, but especially so to the Christian generosity of Korea's friends in America whose liberality has so bountifully supplied our need. Some of the machinery has already arrived and been set up, and the balance is on the way. This is certainly an occasion for gratitude.

PAI CHAI.

On the transfer of Brother Brooks to the evangelistic work it was necessary to secure some one for the place thus made vacant in Pai Chai. The decision was in favor of a single man, a layman, if possible, to come out and make school work a specialty. The matter was so represented to the Board and Brother Cable was sent out, and we had the pleasure of welcoming him in October last. We congratulate the school.

But further good fortune awaited Pai Chai. About the end of the year circumstances made it possible for Brother Bunker to return to the Mission and his old post in the school. This has given Pai Chai three foreign workers since the arrival of Brother Cable on the field,—more possibly than we could very well spare from our small staff of workers, but in view of all the circumstances,—the heavy calls upon Brother Appenzeller's time in connection with the work of Scripture translation, and the fact that all the brethren concerned would ultimately be attached to the school, it seemed best that such should be the arrangement from the beginning.

LIGHTS AND SHADOWS.

Before the hot summer was over sickness entered our midst and we were called upon to sorrow with Brother and Sister Beck in the death of their infant son Paul. This heavy sorrow encountered by our Brother and Sister at the very threshold of their missionary life was peculiarly painful, but we sorrow not as those who have no hope, for in another and a better land these dear ones await us. And little Paul though dead will yet speak to Korea of Christ and heaven.

The summer proved a severe one on Dr. Sherman. Illness among the members of the Mission made heavy demands on his strength, and a severe attack of dysentery came on. From this he partly recovered, and on becoming convalescent he, at the urgent solicitation of his physician, took a sea trip along the coast. This seemed to benefit him for a time.

but on his return to Seoul the trouble broke out afresh, and his return to America became a necessity. And today we greatly miss him and Mrs. Sherman. While among us the Doctor's high ability as a physician and the consecration and zeal of both himself and Mrs. Sherman proved them missionaries of high promise. We miss them today, but rejoice that we can commend them to the God of all comfort, Who never tries His children above that they may endure, and "Who healeth all our diseases."

In October last we all heard with genuine sorrow of the serious illness of Mrs. Noble at Pyeng Yang. For a time it seemed as if a return to America was imperative. This, we rejoice to record, proved not necessary. A trial was given Chemulpo over the winter and proved most satisfactory. A house was rented there and Mrs. Noble and the children moved down, Brother Noble remaining at his post on the circuit. The absolute rest and the bracing sea air of Chemulpo worked wonders, and by the time the first steamers north began to run this spring Mrs. Noble was ready and eager to go to Pyeng Yang. This was done in March, and thus was averted the heavy loss which threatened the Mission.

But our record would be incomplete if we failed to mention one of the good things of the year, the arrival of Miss Emma Ernsberger, M. D., to reinforce the work of the Woman's Foreign Missionary Society. Dr. Ernsberger immediately took up work in the Woman's Hospital in Seoul.

WORK FOR THE BLIND.

Korea, in common with China and Japan, possesses a large number of blind people. They find employment as exorcists and sorcerers, from which service no inconsiderable income is derived, so that their lot physically is not so sad as it might be were extreme destitution added to the heavy affliction from which they suffer. Deprived of sight, however, their lot is at the very best an indescribably hard one, and the blind have ever been special wards of Christianity, which has found many ways in which to alleviate their affliction. Mrs. Dr. Hall gave some attention to the adaptation of the New York point system to the Korean alphabet, and after the adjournment of last Annual Meeting, before her return to Pyeng Yang, a general meeting of the foreigners resident in Seoul was held to hear her explain her work. It proved a most interesting meeting and resolutions were adopted approving the system and recommending its use in work for the blind in Korea. Mrs. Hall has used this in work among the blind in Pyeng Yang, and we all listened with intense interest to how the little blind daughter of one of our Local Preachers was taught to read by it. In securing a point system adapted to the Korean alphabet one great step has been taken in helping the blind of Korea.

ITINERATING.

During the year I have travelled over 2,000 miles in connection with the work of the Mission. Wonsan was visited in August, Pyeng Yang in October, and the southern part of Korea in November. I should like to go into the details of these visits but to do so would only be to repeat what will come before you in the reports from the Circuits. I am glad I was able to thus go over the entire field of the work of the Mission once during the year. Brethren, we have a great field, and a great oppor-

unity, and great obligations. And great is our need. But greater than all is our God who can supply all our need.

On March 1st, Dr. Scranton returned and resumed his duties as Superintendent of the Mission. It was with joy I greeted him and returned to him the charge he committed to me sixteen months previously. In closing I wish to be permitted to thank you all for the many kindnesses I have received at your hands. We have worked together as co-laborers in the Lord, we have tried to share each others burdens, and today we rejoice together.

Respectfully submitted,

GEORGE HEBER JONES.

Report III.—Chemulpo Station.

The past year has been one of steady and encouraging growth throughout the Station. Numerically we report a large gain,—468 in all, mostly probationers. Our numbers on May 1st. were 859 probationers, 223 full members, and 95 baptized children not otherwise counted,—a total of 1177. The corresponding numbers for last year were 493 probationers, and 216 full members, a total of 709. This year we have raised for self-support the sum of Yen 1,005.00, against Yen 588.00 last year. This shows an advance of Yen 417.00 or about 75 per cent. Baptism has been administered to 192 persons, an increase of 99 over last year. We are grateful for a good year. More books, tracts and Scriptures have been sold: more people have been taught to read and write: more villages have been visited and local prejudices removed: more people have abandoned heathenism, and more souls have been saved than in any year of our history.

The work of the Station has necessarily felt the withdrawal of my strength caused by the extra duties assigned me at last Annual Meeting. Trips to Wonsan, Pyeng Yang, Kong-chu, and Seoul, as well as other sundry matters of concern to the general work of the Mission, have consumed four months of the year, during which time I was withdrawn from Circuit work. Sickness also laid me aside for a time so that what time and strength I had for the work was small in comparison with the demands upon me. I wish here to make acknowledgement of the faithfulness and helpfulness of the Korean workers on the Circuits. Most of these workers receive no remuneration for their services, but gladly give their time and strength for the love of Christ. The burden has been specially heavy on them during the year, but they responded loyally and the advance which cheers our hearts today is largely due under God's gracious help to them.

I would call the attention of the Mission to the imperative need of reinforcing the Station with two more evangelistic workers. Already the work is beyond my strength to cope with alone. Our territory ex-

tends from Hai-chu on the north, to Nam-yang on the south, a distance of 150 miles, largely along the coast. To properly travel it and attend to the interests of Christ's kingdom throughout this region will require the services of at least three evangelistic workers. I would therefore make request that provision be made in the estimates this year for one more worker for the Chennulpo Station and that the second worker go into next year's estimates.

I wish it were possible for me to adequately describe our need of special workers among the women. Some of the most perplexing problems of the Station arise in connection with the work among the women. Here are hundreds of women who have come from heathenism and are earnestly striving to be true Christians. Their purposes are all right, but they are so woefully ignorant. They cannot read: often their husbands lack the wisdom, energy and tact to instruct them: so that they are dependent largely on such instruction as Mrs. Jones can personally give them, or make arrangements for through our Bible women, most of whom are as yet untrained. Mrs. Jones has given her time and strength to the inauguration and building up of this work until it has now grown, in the good providence of God, to such dimensions and the territory to be covered is so large that it is beyond her strength or the strength of any one worker to care for it alone. Will not the Woman's Foreign Missionary Society come to our help? We believe they will. We ask for two lady evangelistic workers for the Station. That there should be two rather than one needs no argument. I believe it is the policy of the Society to send out their workers to new fields like the seventy of old,—two by two. I can only say that a grand work awaits these workers both along evangelistic lines and in the training of Bible women for the Circuits.

It gives me special pleasure to acknowledge the kind help of friends which often reached me in the hour of need. Out of deference to the expressed wishes of these friends I withhold their names. Among other things, I would specially mention the large *sampan* (house boat) which through the thoughtfulness of friends in my home Conference, the Northern New York, we have been able to secure, and which will be a great comfort to us in reaching the river-line and sea-board population of the Circuits. Provision has also been made for the care of certain special work concerning which we shall have something to say next year.

CIRCUITS AND CHURCHES.

I have already alluded to the extent of our territory, which touches three provinces along the sea-board, and brings us in contact with several distinct classes of people: fishermen and junkmen along the mainland, islanders off the coast, coolies at Chennulpo, and farmers, merchants, literati and gentlemen in the interior. Our main work is in the Kyeng-keni and Whang-hai provinces, but we are in constant touch and contact with the people of the Chung-chyeng province as well, especially from the sea-board of that province, which is easily accessible by water to Chennulpo.

This territory is at present divided into three large Circuits as follows: (a) Chemulpo; (b) Kang-wha; (c) Yonan.

(a.) CHEMULPO CIRCUIT.

(1.) *Chemulpo Wesley Church*.—In my last report I called the attention of the Mission to the unpropitious outlook for this church and for our work in the city of Chemulpo itself, owing to the utterly inadequate accommodation of the present chapel. Our own people pack this church so full that it is uncomfortable at the services, and no room is left for the unconverted who wish to hear the gospel. There is no church in all Korea that contains a more earnest membership than this church, and our power for influencing the people among whom we dwell is now at its highest. But we are in a strait jacket. We are denied the privilege of moving or growing. So we have not grown, at least in numbers. But I think we have all grown in grace. Certainly we have learnt the lesson of "patient continuance in well doing." This is not the time to complain, but to rejoice. The Yen 600.00 reported last year as the nucleus of our Church Building Fund has grown to Yen 1,200.00. Though unable to give us a grant in aid to the Building Fund, the Board has very kindly approved our project and sent us the plans for our new edifice. Bishop Cranston has put us under lasting obligations for his earnest representation of our extreme need. An appeal has been issued to our friends at home, and we trust that before the end of the coming Conference year we shall have obtained this much needed church. Once a building commensurate with our needs is obtained there is no reason why the church at Chemulpo should not become self-supporting.

The church membership is as follows: probationers 51; full members 62; baptized children not otherwise reported 40; total 153. Raised towards self-support Yen 200.00. This does not include any contributions toward the new church enterprise, which will be reported separately.

Our day school for boys at Chemulpo has had another good year. Mr. An Chung-su, whom I mentioned in last year's report as our teacher, having obtained a desirable position in the Imperial Customs, Mr. Pak Neung-il, our helper at the Hong-hai church on Kang-wha, came down and took charge. Mr. An, who is an earnest Christian young man, continued to help us, conducting a night school for the more advanced of the boys who might wish to study elemental English. In the day school under Mr. Pak there are 33 boys in attendance, eight of whom have learned to read the native script during the year.

The day school for girls has had a very successful year. As Mrs. Jones will report on the school in detail, I only wish to say that I never return home from a trip in the country but I thank God for this little day school and what it is doing for these girls, and I wish we had one on every charge on the Station. It is a floodgate through which God is pouring in the light to dispel darkness and ignorance.

(2.) *Tam-bangni Church*.—A good year and solid growth in this church. Eight miles out from Chemulpo, it has been cared for by my helper, Mr. Pok Chung-chai, who lives here. It reports 95 probationers, 19 full members, and seven baptized children,—121 in all. These people

are very poor, in fact the poorest on the Circuit, and yet by sacrifice that might well be called heroic they have raised Yen 134.00 toward self-support, Yen 86.00 of it being for a new chapel, which is about completed, they having begun services in it on Easter Sunday. They also maintain a sort of mission service every Sunday in a village four miles away.

(3.) *Pu-pyeng*.—Our work in this district under the leadership of Brother Yi Yung-syun has had a very prosperous year. We report the following membership: probationers 69, full members 17, baptized children five,—total 91. There are, however, a large number of applicants, who will be shortly accepted and who will greatly swell this number. Regular services are now held at four points in this district, viz. Pu-pyeng City, Keul-chai, Tong-myen, and Pun-chekei. Through a special gift from home we have secured a house in Pu-pyeng City as headquarters for our work in the district, and located Brother Yi in it. From here he will oversee the entire work. The sum of Yen 40.00 has been raised toward self-support. Our class leader at Pun-chekei is a ferryman. When the class there became so large that it demanded a building of its own in which to meet this ferryman bought a house at a cost of Yen 14.00, and gave it to the class as a beginning toward a church.

The Chemulpo Circuit thus embraces three out-stations, with 215 probationers, 98 full members, 52 baptized children,—a total of 365. Towards self-support the sum of Yen 374.00 has been raised, and church property to the value of Yen 220.00 is owned. This does not include the chapel and site at Chemulpo, which is owned by the Missionary Society.

The Quarterly Conference recommends Dr. W. B. McGill, Chang Kyeng-wha, Kim Keui-pom, and Yi Myeng-suk for renewal of license as Local Preachers; Pok Chung-chai, and Pak Neung-il for renewal of license as Exhorters.

(b.) KANG-WHA CIRCUIT.

This Circuit embraces the three islands of Kang-wha, Kyo-dong and Song-gai in the estuary of the Han river. We have work on all three of these islands. On the main island we have opened three new stations and these with the new stations on Kyo-dong and Song-gai, give the Circuit eight stations in all,—a gain of five new stations over last year. The churches as a general thing have taken the name of the *myen* or canton in which they are situated. The two Quarterly Conferences of last year have combined into one Conference for the entire Circuit, and this has strengthened the work greatly. Many incidents of a most interesting character have happened during the year but already this report has passed all bounds, so I must be content with a mere mention of the status of the work at these stations.

(4.) *So-sa Church*.—This is the original Kang-wha church located at Kyo-lang. This church has had a good year. Under the leadership of Local Preacher Kim Sang-nim the people have been earnest in Bible study, liberal in giving of their means, and diligent in working for the spread of the gospel. In membership they have 78 probationers, 50 full members, and 13 baptized children,—a total of 141. They have contributed Yen 12.00 for the native preacher's salary; Yen 8.00 for ordinary

expenses, Yen 59.00 towards church building and repairs; and Yen 13.00 in benevolences; a total of Yen 92.00 for self-support.

(5.) *San-i-po*.—I shall speak later on of the inauguration of our Home Missionary Society. One of the results of it, however, was this work at San-i-po. This place, next to Kang-wha City, is the largest town on the island. It is said to have a population of about 1,000, quite a proportion of whom are junk-men. It is equi-distant from our work at So-sa, and Hong-hai, being only three miles away, and here we have been working for a long time past. As a result of the interest in our Home Missionary work, the church at So-sa raised the sum of 26,000 Cash (10.40.) Brother Yi Chung-keun, Sunday School Superintendent at So-sa sold his house and added the price to the Home Missionary collection, and with this money a house in San-i-po was bought. Brother Yi moved in and opened a book store and began work among the people. Thus we have secured an entrance into this large and important town.

(6.) *Sam-hai Church*.—This is our Hong-hai church, which has adopted the *myen* name. We have here 32 probationers, 28 full members, and 8 baptized children, or 68 in all. They have raised Yen 72.00 for preacher's support, Yen 25.00 for running expenses, Yen 10.00 for church repairs, and Yen 10.00 for benevolences; a total of Yen 117.00 for self-support. They have had a good year. Brother Pak Neung-il was the leader there but on his removing to Chemulpo to take charge of our day school he was succeeded by Kwon Sin-il, who remained until he moved over to the island of Kyo-dong to take charge of our new work there. Then the present leader was put in, Brother Kim Kyeng-il, who has done excellently.

(7.) *Kyo-dong island*.—Last Summer I appealed to the churches on the Chemulpo Station for a Home Missionary collection and constituted myself the Home Missionary Society. About Cash 90,000 (Yen 36.00) was contributed, a part of which was used to enter San-i-po, and the balance in this new work in Kyo-dong. Brother Kwon Sin-il volunteered to go from Hong-hai and open up the work. Before doing so he talked it over with his wife Priscilla and his account of the conversation was very interesting. "I told her the move probably meant hardship for us, but if we get one meal a day we shall not starve, and I think we can at the least count on that," so they moved over and began work. We have bought a house with our Home Missionary money in the "City" and here Brother Kwon and his family live. Already the people know what they are there for. More than once after telling the story of Jesus in some heathen *sarang* he has been told to not come again as they do not wish to listen to such talk. But his answer was, "I cannot agree to that: I am after sound timber for Christ's church here and when I find a good stick like you, do you think I am going to throw it away to become firewood for the devil's kitchen fire? Not so. Will see you tomorrow." And tomorrow he goes and by tact wins another hearing.

(8.) *Nai-ka Church*.—This is the *myen* name of our Ko-bu church. Through the organization of two other churches on Kang-wha, this church has lost some of its members. The decrease in numbers is there-

fore not an actual loss. We have here, 9 probationers, 11 full members and 3 baptized children, total 23. They have raised for self-support Yen 15.00. At my last visit I baptized a very interesting case. A young man had been, for a number of years, afflicted by demoniac possession. He was a good part of the time out of his head, and a source of anxiety to his people. In his lucid moments he heard of Christ's power to save, and he sought Christ for himself. He came to our leader's house and staid for days and could not be driven away. As a result of faith and prayer he was healed. The spells of possession have ceased; and for a year he has been intelligible and sane in all his sayings and doings. I questioned him and found he had an understanding of the atoning work of Christ superior to many in the church, and had laid hold on Christ as his personal Saviour with a strong grasp. He was baptized with his wife and mother, and in view of all the circumstances it was an occasion of peculiar joy.

(9.) *Sang-do*.—A class has been organized by Brother Whang Yang-il who moved here from Ko-bu. The class contains 38 probationers, 2 full members, and 2 baptized children. The Sunday collections have amounted to Yen 2.00.

(10.) *We-ryang*.—This is another new class which has grown up from the Ko-bu church. It reports 32 probationers, 2 full members, and 2 baptized children. Sunday collections one Yen. This is the day of small things in the classes, let us not despise it.

(11.) *Song-gai*.—A beginning, and that is all, but that is something. Whether this work will stand the test of time remains to be seen. They lack an efficient leader.

For Kang-wha Circuit we therefore report as follows: probationers 219, full members 97, baptized children 30, total 346. Yen 227.00 has been raised for self-support, and they own church property to the value of Yen 516.00. They recommend Kim Sang-nim for renewal of license as Local Preacher.

(c.) YONAN CIRCUIT.

This Circuit embraces all the work of the Mission in the thrifty province of Whang-hai, as yet. We have at the present time the beginnings of work in four prefectures, as follows:—Yonan, Paik-chun, Pyeng-san, and Hai-chu. Two years ago I reported the opening of two out-stations in this territory. A year later these had grown to four in number. This year we have grown to eight outstations with 464 members and probationers, and which were organized into a Quarterly Conference on May 2nd. I go back in memory twelve years to the day when a little company of us organized our Seoul Church, then containing all there was of Korean Methodism, into a Quarterly Conference. We boasted an uncertain membership of 30-odd persons. It was the day of small things, but of hearts full of faith and hope that we would yet see great things in Korea. And though the realization seemed a long way off then, it has come much sooner than any of us thought. And on the 2nd of last May as I looked into the faces of the earnest class leaders and stewards met in the city of Yonan to organize the first Quarterly Conference of the

Whang-hai province, and thought of the large Church for which they stood, and saw that the official members of the Conference outnumbered the entire membership of Korean Methodism when the first Quarterly Conference was set up in Seoul, I could not but feel that faith was issuing in full fruition.

We have had to meet many problems on this Circuit, but they have been largely the problems of success. The great burden which rests on us is that of giving them proper instruction. These 500 members and probationers represent probably 2,500 persons favorably disposed toward us and ready to listen to the call to repentance. They are in the first flush of faith and devotion and ready to build their own churches, support them and also contribute to the support of any teachers that may be sent to them. Our strongest native preacher might well be located among them, for their cry is a Macedonian one.

(12.) *Yonan City*.—This is the headquarters of our work in this district. Probationers 35, 9 full members, 44 in all. For self-support Yen 120.00. During the year 22 persons have been baptized.

(13.) *Nan-sin-dang*.—Probationers 131, 2 full members, and 2 baptized children, 135 in all. Yen 46.00 raised for self-support. Eighteen persons have been baptized during the year.

(14.) *Ma-chin-po*.—Probationers 35, full members 3, baptized children 3, 41 in all. Baptisms 9. Yen 176.00 raised for self-support. This large sum has been contributed by two members there who are blessed with a sufficiency of this world's goods and have given to the erection of a chapel at this point. This chapel was dedicated during my visit in May.

(15.) *Namu-kol*.—Eight full members, 38 probationers, and 4 baptized children, 50 in all. This is another of our very poor churches and is struggling to secure a place of worship. They have raised Yen 4.00 for self-support.

(16.) *Cheung-san*.—An earnest growing company of believers. They have a building of their own. Probationers 56 and 1 full member. Eight baptisms during the year. Yen 34.00 raised for self-support.

(17.) *Yu-chu-chi*.—Another most promising company of believers. They number 2 full members, 38 probationers, and 4 baptized children, 44 in all. Twenty persons have been baptized during the year. Yen 20.00 have been raised towards self-support.

(18.) *Sam-duni*.—Another church in embryo. One full member and 63 probationers, total 64.

(19.) *Ch'an-u-mul*.—Like the church mentioned next above, it is but an infant. They report 1 full member and 28 probationers, and collections amounting to Yen 2.00.

This Circuit therefore reports 27 full members, 424 probationers, 13 baptized children, a total of 464. The sum of Yen 404.00 has been raised for self-support, and church property to the value of Yen 330.00 is owned. They recommend Ha Chun-Taik for renewal of license as an Exhorter.

Our Sunday Schools and Epworth Leagues have done their appointed work well, and have been a real aid in the work of evangelization.

We sold a small piece of land we owned in Chemulpo to the Imperial Household Department and with the proceeds have secured a lot for cemetery purposes outside Chemulpo, much better adapted to our purposes than was the old lot.

I am glad to report the completion of the new hymn book, which is enlarged to twice its former size. Also in the way of literary work I have translated the general Church Catechism prepared in England by a commission of non-conformist ministers of which Rev. Hugh Price Hughes was chairman, and it has been published. The original is an excellent summary of the salient doctrines of Christianity for new converts like these Koreans.

The total value of Church property owned by the native church on the three Circuits is as follows: Chemulpo Circuit, churches Yen 220.00, cemetery lot Yen 200.00; Kang-wha Circuit Yen 516.00; Yonan Circuit Yen 330.00, total Yen 1266.00.

Respectfully submitted,

GEO. HEBER JONES.

Report IV.—Pyeng Yang Circuit.

To the Members of the Sixteenth Annual Meeting.

Since the last Annual Meeting the Pyeng Yang work has been divided into the North and South Circuits. The North consists of the following towns as centers of groups: Pyeng Yang, Pong Nong Dong, Chil San, Chyong San, Kang Sy, Chyop Syom, Kui Om and Yo Po, with the Quarterly Conference at Pyeng Yang.

The South Circuit consists of Sam Wha, Chingnampo, Pak Ko Chi, Chyul-bawi, Syon Dol, Kyong Chyong, Pi Suk Ko Ri, Kumi Tang Ri, and Pyong May, with its Quarterly Conference at Sam Wha.

Connected with the above named towns are many villages that form the groups.

CHAPELS.

During the year eleven chapels have been built on the circuits, making the total number sixteen. In every case it has cost the people much labor and self-denial. No greater heroic effort is found among any people in their struggle to provide places for worship.

The *Pyeng Yang* city church is not only the centre of the north circuit but of our whole work. This chapel is the Mecca to which our people perform constant pilgrimage. This is the place of general instruction and to this place the people look for their standard of conduct.

This chapel will seat, when crowded, nearly three hundred. That means that over two hundred and thirty are practically excluded for want

of room. That does not mean that at each service that number stands without seeking admittance, for many villages are represented and not all can come every Sabbath, but the knowledge of our crowded quarters keeps many of them at home without a Sabbath.

A short time ago forty-four persons attempted to kneel for baptism in a space on the floor sufficient to accommodate less than half that number. Among them were women with their children. The officiating minister was compelled to climb from one to the other, and the most solemn service was made one of confusion. Let our friends in America witness our crowded services and they would come speedily to our relief to build a new chapel. Up to the present date not one cent of money has been spent by the Society for any one of our sixteen churches, and we feel thankful that we have been permitted to do the work ourselves, but in this case the matter is far beyond our strength. I know of no native building in the country built large enough to seat six hundred people on benches. As soon as a building reaches that size, because of the architecture, the expense becomes enormous. We look forward to a brick building costing about two thousand dollars, American gold. The seating capacity will need to be six hundred.

The membership of the *Pyeong Yang* chapel is seventy-four and probationers four hundred sixty-one, making a total of five hundred thirty-five. One hundred sixty-five dollars has been raised for self-support and the church is supporting a local preacher at Chingnainpo. Brother Whang is paid eight dollars a month. During the early part of the year we built a wall enclosing our church property there, ensuring it against encroachment by other buildings.

Pong Nong Dong has had a steady growth during the year. A large number which helped to form the attendance last year came from Chil San. Having built for themselves a chapel at that point it reduced the numbers, but before the year was out the church had regained its old footing in number of attendance and still greater progress in spiritual power. This has been one of my regular Sabbath preaching points through the year. Mrs. Follwell has labored much among the women during the past months. Our people here have nearly completed a building for a boys' school. Members number sixteen, probationers eighty-three, making a total of ninety-nine. The money contributed for self-support amounts to thirty-five dollars.

Chil San chapel has been built during the year and was dedicated by the Acting Superintendent last October. The growth has been rapid and is sound. Like Pong Nong Dong, this chapel has formed a part of Sunday work when I have been in the city. We have a membership here of twelve, probationers sixty-five making a total of seventy-seven. Forty-five dollars was contributed for self-support.

Chyop Syom, *Kui Om* and *Yo Ph* are three centers of work on the east side of the river. At the last named place we have a chapel, and the other two are planning to build. They each have contributed liberally to the support of the Gospel. I have received on probation from this section

sixty-one while we have a large following whom we term seekers. This work is in the midst of a dense population.

Cheung San is situated twenty-seven miles west of Pyeng Yang. The church is strong, filled with the Spirit. During the last few months the people have built their own chapel, of which they are justly glad. Brother Kang In Kyol is the class leader and spends his whole time with his people. Mr. Kang is supported by the church at Sam Wha. The church is made up of a large number of villages. We have here four members, twenty probationers and a still larger number of seekers. Notably among the converts is a Buddhist priest. He sent me his paraphernalia of worship, laid aside his habits of begging, and went earnestly at work to earn a living with his hands and searches for every opportunity to witness in behalf of his new faith. This church has contributed twenty dollars for self-support.

Wyoming chapel is located about twenty-five miles south of this city at Kang Syo. The building is the gift of the W. F. M. S., Wyoming, Penn., and is named in honor of the givers. The money for the purchase was sent to Mrs. Noble. After much consideration the chapel was bought and Salome, a school teacher and Bible woman, was put in charge of it. The chapel was intended mainly for the women, but the men would not stay away. The attendance has risen from fifteen at the beginning of the year to sixty-one, of whom about one-half are men. Salome is the teacher and the class leader. With it all she is trying to run a girls' school in spite of the fact that the people of that section are much opposed to it. The homes of the Christians are so scattered that it is difficult to collect a school entirely from that source. We congratulate the women of the Wyoming church for the fruit of their loving gift to the people of Kang Syo. Members six, probationers fifty-five, making a total of sixty-one. Thirty-four dollars has been contributed to the work by this chapel.

Sam Wha chapel is located in the centre of our southern work and stands in importance next to this city, not because of its membership but because of its close contact with other churches. Kim Chang Sik is located here and is a power for good. I have also spent more time at this point than at any other in the interior. At the Quarterly Conference ten class leaders reported as members. Members number eleven, probationers eighty-eight a total of ninety-nine. At the morning Sabbath services the usual attendance is one hundred. The building is too small to accommodate those who would come. It should be enlarged to double its seating capacity. This church gives six dollars a month for Mr. Kang's salary at Chyong San. Other amounts raised during the year, seventy-one dollars.

Puk Ko Chi chapel was built at the beginning of the year. The expense of building was borne mostly by one man, Brother Nim, who has also been abundant in labors in many ways. This chapel has wide influence. Members at this point number eleven and probationers twenty-one, thirty-two in all. The church has raised forty dollars for the work during the year.

Syon Dol chapel was built under the inspiration of a remarkable

quickening of the Spirit. The first service I held in the chapel was one long to be remembered. It answered questions that had long been in my mind. I had begun to fear that the change of heart in this people at conversion was less radical than I had often witnessed in the West. The question is far-reaching and caused me not a little anxiety as to what we are to expect of our Christians. The answer came where least expected. The Lord poured His Spirit upon these babes in the faith at Syon Dol and at the close of the service that day the house was crowded with men and women sobbing as if with broken hearts and begging that their friends might be saved. We have five members here and forty-three probationers, a total of forty-eight. Amount raised during the year was forty dollars.

Chyul Bazei was purchased about two months ago, costing sixty-five dollars. It is the second best building we have in the interior used as a chapel. Most of the people at this point have attended services for some time at other places and have a ripeness of faith not found at most new places. Probationers number twenty three.

Chingnampo has experienced varied fortune. Our people gather here from all over the country, and their stay depends largely upon business success. The entire population is constantly shifting. At one time our probationer list numbered over sixty. We have now thirty, and two members. Brother Whang is my helper at this point and is doing good work. He is paid a salary of eight dollars a month by the Pyeng Yang church. Our purpose is to make this chapel a home for all Christians coming to the port. We need a book store and a man in charge whose exclusive duty should be to sell books. A short time ago a committee from the Pyeng Yang station of the Presbyterian Mission notified me that they purposed to open in Chingnampo. As I have before urged, I am still of the opinion that a missionary should be stationed at this place immediately. It is second only to Pyeng Yang as a centre from which to reach all our work. Most of the year a boys' school has been conducted in our chapel rooms.

Pi Syok Ko Ri chapel has been built during the year. There is no part of our work that shows more evidence of strength. Probationers number twenty-eight. The church has contributed well for the support of the gospel.

Kyeng Chyong chapel is among our oldest work. Some of the nine probationers received in full connection a short time ago had been on probation four and three years. Mr. Pai is the class leader and is an enthusiastic worker. On finishing the chapel there was a lack of funds and Mr. Pai sold his ox to meet the deficit. Probationers number twenty-eight.

Kum Tang Ai is a class that I disjointed from the Sam Wha class a short time ago. It is situated three miles west of Sam Wha and is the centre of a large population. We expect a great deal from this place for the coming year. We have here forty-seven probationers.

Pyeng May and *Syo Ri* are two other chapels built during the year in this section.

Besides the above named chapels we have many villages where work is being carried on. There are but few villages in the Sam Wha prefecture that do not contribute to our probationer list.

Total number of country probationers six hundred seventy-six, probationers of the Pyeng Yang church four hundred sixty-one, making a total of eleven hundred thirty-seven. Members in the country churches number fifty-nine and of the city church seventy-four making a total of one hundred thirty-three, making the grand total of members and probationers one thousand two hundred seventy. A total gain of five hundred sixty-one. One hundred eighty-four have been baptized and fifty-five have been received into full connection during the year.

Total contributions for self-support during the year have been five hundred forty-two dollars, three hundred five dollars more than was contributed last year.

We report the same number of Sunday schools as last year but with an increase of fifty scholars, a total of two hundred fifty-eight, divided as follows, Pyeng Yang, one hundred seventy-eight, Sam Wha forty-eight, Pong Nong Dong twenty-four. All our classes meet for Scripture study every Sabbath, but all are not organized into schools.

The Theological classes have been exceptionally profitable. One class held in Pyeng Yang numbered eighty-three, one in Sam Wha seventy-four and one in Chyung San thirty-three, a total of one hundred ninety.

In January I assisted in teaching the general Theological class in Chemulpo. I believe this to be a branch of our work that needs the most careful developement, and is worthy of our most concentrated effort. The boys' day school in Pyeng Yang is taught by Mr. Yi, a former student in Pai Chai, where he learned something of English. By instructing him as opportunity affords, he is able to teach English to our boys. Those in constant attendance number forty-six. Nearly all use the Bible or the Catechism for text books and all are instructed in the Christian truth. Thirty five of the boys are under the instruction of a class leader. The girls' school of Pyeng Yang is in a flourishing state. The school girls are among our most promising members.

The Epworth League is becoming of great value in our city work. The regular attendance of nearly the whole membership testifies to the enthusiasm of the leaguers.

The demands in our itinerating have entirely changed. It is impossible to visit all our work, and the only way to come in contact with all is to open class work in some central place and invite all to come.

I have traveled over three thousand *li* on the circuit during the conference year.

The hospitals have contributed their quota to the work and Mrs. Follwell has been industry itself. Eight months of the year Mrs. Noble was forced from the work because of sickness.

I have to record that death has visited our circle again this year. Our beloved Brother O was called upon to mourn the loss of both his wife and mother.

The plain facts of the growth of our work is the least of all. I would like space to tell of the struggles, self-denial, and constancy of our people. The recital would brighten the pages of any history. We leave it with Him whose record is just and has time for all.

Respectfully submitted,

W. ARTHUR NOBLE.

Report V.—Su-won and Kong-chu Circuit.

To the Annual Meeting:

Immediately after the Annual Meeting last year I took charge of the Press and for six months was so fully occupied that I could not find time for a visit to a single point of the South Circuit. In this emergency I adopted the plan of sending out workers from Seoul to the various points of the Circuit and having the leaders from those points come up to Seoul and report to me. In November I was so far relieved from the duties at the Press that I could make a hasty trip over the Circuit. On this trip I was accompanied by the Acting Superintendent and received many helpful suggestions and learned many lessons from observing his methods of work. As we were limited in time we found it possible to visit only about half of the work, and left some of the most important points untouched. After an absence of three weeks I returned to Seoul and the work in the Press, and was unable to leave again for some time. This spring, however, I have made two trips covering the entire Circuit. I have spent nearly two months in the country and traveled about 2,500 li, and am more than ever enthused by the prospect that opens up before us in this region.

Churches. Our work has enlarged to such an extent this year that we have work in about 35 towns and villages. All the new work this year lies in the Su-won portion of the Circuit, the Kong-chu region being comparatively untouched. I have instituted work in six different centres. One of these churches began the year with four probationers; three of these have been received into full connection and 112 probationers have been received. This is the centre of our *Ichun* work; the name of the village is *Teuktul*. Fifty li east of this point is our next important center of new work in the village of *Chuk-kol*. It is a great pleasure to me to visit this new church; there are 39 probationers, 12 of whom after careful examination were found worthy of baptism. Forty li farther east is our *Chuksan* church which I mentioned last year as having been organized with a nucleus of two families; this church has had a steady and sturdy growth and now numbers 5 full members and 28 probationers. Starting from *Teuktul* and going west and north 40 li we come to our next important centre *Kwang-chu*; here we have a church of 39 probationers and the nucleus of a great work. This region containing these four churches and the nuclei of others, lying in the southeastern part of

Kyeng Keui Do, I have taken special pains to mention because it is the centre of greatest growth and will receive considerable attention hereafter. Our *Toochun* church which was nearly broken up by official persecution sometime ago is gradually recovering from the evil effects of those times and growing in grace and numbers. The only other church deserving special mention in this report is the one at *Muchinae* in the Si-heung district. Last year one full member and 41 probationers were reported; this year we have received five into full connection and 41 probationers and under the leadership of the helper Mr. Kim Tong Hyen, who gives his services free, the church is growing in grace as well as numbers. This man has had the advantage of a short season of study in Pai Chai College and I acknowledge my indebtedness to the school in him. I wish also at this point to express my gratitude to the school (authorities) for the preparation of the helper who has been the most useful to me in my Circuit work; I refer to Mr. Moon Kyeng Ho, who spent seven years in Pai Chai. He travels with me and is an untiring worker and a forceful and successful preacher. He is supported by gifts from a friend in America. He comes up to this Annual Meeting recommended for Local Preacher's License, and he is fully ready for it. With but one or two exceptions our old established churches have been making sure and satisfactory progress, while the new churches until lately "without form and void" are gradually getting into shape; an occasional church trial will probably help this materially.

Membership. Last year we reported a total of members and probationers of 400. In this country work there is constantly a leakage: men move about from place to place and we lose sight of them; yet in spite of the loss from this and other causes we report this year a total of 710. Of this number 83 are full members; last year there were 67; 627 are probationers; there were last year 359. I have received this year in all 310 probationers and 21 into full connection. I have baptized in all 60 persons. I cannot speak too highly of the sincerity, earnestness and zeal of many of these "babes in Christ." They are ignorant but are earnest to learn; there may be black sheep among them but many show a true change of life and heart. One old man above 60 told me that before he became a Christian he used to drink *sule* and smoke tobacco but now he had given up both, and wanted to know if it was necessary for him to keep certain fast days. Another old man 72 years of age learned Erimun in order to read the Scriptures. I have mentioned the baptism of two families last year is the Chuksan church. There was no doubt in my mind about the conversion of these people. Their lives were changed from sinful to righteous living. They always welcomed me gladly into their homes and seemed so happy in their new found experience. But one of the women fell sick and as the days passed it became evident that she could not live. When she knew that she had but a few hours to live she said to those about her, "Take away my clothing and bathe me and put clean clothes upon me, for I want to go into the other world all clean." She wanted to go before God clean, body and soul. They did as she desired. Then she asked them to sing some hymns. While they

sang, being too feeble to join in the singing, she waved her hand backward and forward, while in her face shown the light of a great peace. As the close of a hymn she quietly passed away to her God and our God. Now these people belong to one of the lowest classes of society in Korea—the butcher class. They are commonly considered very low people. But a remarkable instance of the levelling power of Christianity occurred. The Christians from five churches 30, 40 and 50 li around, hearing of her death, gathered together to the number of above 100 of all classes and castes, gentlemen and officials among them, and conducted a Christian burial service. One of the very lowest professions in Korea is that of the pall-bearers who carry the bodies of the dead to their graves. It is considered a great disgrace to do so. Yet these men said, "We are Christians and before God there is no difference." So, leading men, gentlemen and officials, stepped up and taking up the bier, bore the coffin on their shoulders all the way to the grave—the whole company singing hymns of the Christian faith. Altho on the whole there does not seem to be great opposition to Christianity throughout the region, yet in individual cases the persecution is very hard to bear. One of our oldest members has suffered from this quiet, persistent persecution for years. The annoyance is principally from his own family, his oldest son being the main cause. We have tried very much for the conversion of this son and but a few weeks ago were planning for special efforts on his behalf, the aged father saying that this son stood in the way of the whole family coming into the faith. God moves in a mysterious way; just after I had been at this place and met with the Christians for instruction and uplift, at a time when he might yet have yielded and entered into the saving faith, one night this son was seized suddenly with something very similar to the dreaded Bubonic plague and soon passed into unconsciousness and died before morning. I am looking, waiting, and hoping that the whole family may now be gathered in. At the same church this year a very sad thing occurred. A boy about 19 years of age came to the house where I was staying during one of my visits there and was brought before me. He wanted to become a Christian. Some time previous he had fallen sick with a disease something like dropsy. The disease had left him in a weak state and nearly blind. He seemed quite intelligent and earnest and I was very much interested in him. He promised to attend the Church services regularly and learn, by hearing, the things requisite for baptism. When I returned there a few weeks ago I marked his absence and inquired concerning him. The following painful story was related to me. He had attended the services very regularly for some time but one Sunday his brother with whom he was living inquiring where he was going forbade him to attend the Christian services. Out of respect and fear of his brother he did not attend for a short time. Now a peculiar thing occurred: while he had been attending, his eyes had gradually been growing better; but when he stopped going to the church his eyes got worse and he began to feel wretched physically and became melancholy. Then he resolved, in spite of his brother, to renew his attendance upon the church services. He did so.

and began to grow better. His brother discovered what he was doing and, in a rage, forbade his going near the church and the Christians. This occurred several times and finally his brother administered a severe beating to him with the command to stay at home. When his brother went out to work he left the boy miserable; when he returned he found his dead body hanging from a beam—he had committed suicide to escape from his misery. “Am I my brother’s keeper?” “Aye, thou Cain! How canst thou escape the judgment!”

Sunday Schools. As promised last year an effort has been made to get the Sunday School work in better shape on the Circuit. This work I find to be exceedingly difficult, demanding constant personal supervision. It is a work of prime importance and an organization through which much instruction may be given to the church, and yet in the country districts it is almost impossible for one man to give it the supervision necessary. I have tried to organize a Sunday School in each of the large centres but have been entirely dissatisfied with the results. I report 10 Sunday Schools, 13 officers and teachers, and approximately 350 scholars. I shall put forth greater efforts and hope for better results next year.

Theological Class. Brother G. H. Jones, whose Circuit adjoins mine on the northwest, suggested that we should hold our classes together at Chemulpo. I was very glad for this offer of help, and in December ten of my helpers and leaders gathered with Brother Jones’ workers at Chemulpo. The lines of study were “Leading the Family in the Right Way,” “The Gospel Story Book,” the Epistle of James, Question Box, and subjects brought up by members of the class. Brother Jones in his report on Theological work will, I hope, give a more detailed account of this class.

Church Property. We reported last year four churches. This year we report five buildings. The centre of work moved from a point where one of our buildings was formerly located and the building being old, fell into decay and is lost to us. At two other points we have secured buildings. The Teuktol church entered with great enthusiasm upon the building of a place of worship. They secured a building with a *sarang* in front admirably adapted for remodelling into a Korean church. This church is now on the way to completion. Over 100 people contributed sums large and small to this building, in some cases sacrificing to do so. At Tokkakai, the place where we have had perhaps greatest difficulty to meet with the people on account of lack of accommodation, effort is now being made to build a chapel.

Work among Women. There are on this Circuit about 325 women. No one has given them any instruction except the three Korean Bible women of the Woman’s Foreign Missionary Society, for whose services I am thankful. Last year I made a plea for help from the ladies of the Woman’s Foreign Missionary Society in Seoul but it was fruitless. I wish to renew this appeal this year. If the Superintendent’s metaphor of the South Circuit being an elephant is true, I have no figure of speech that will describe my feeling of helplessness when I face the problem of the instruction and spiritual uplifting of these 325 women. We are les-

ing half the fruits of our labor because we cannot ground these women in the faith. One instance will illustrate this: at one point when I made my first visit last year the women to the number of 15 or 20 gathered in their side of the church and paid close attention during the service, and at its close gathered to the front to greet me and pled to have a foreign lady come and give them instruction. I promised to do what I could to have a lady visit them, but failed in my efforts. On my visits this year two or three women met with us in the church services and the others had lost interest. I am very glad and thankful to Mrs. M. F. Scranton for the plans which she is laying for this work. Through the benevolence of a friend Mrs. Scranton has received a sufficient sum to establish a day school at one point. After some consultations we decided to locate this school at the above mentioned point where is located the oldest church on the circuit, namely at Changchinae. We have secured a building to be used as a dwelling and a school house. One of the most faithful and useful workers at Talsung Church, Sara, and her daughter, who will have charge of the school, will shortly go to this point and begin their work. We look for great results, and are very thankful for this help; and yet this will aid the work of the circuit at only one point. The remainder of the circuit calls loudly for the instruction and direction of a lady worker. And I sincerely hope that this year something can be done in this line.

General Outlook. In the Suwon or northern part of the circuit, the work is springing up every where. The seed has been sown and bands of Christians are forming throughout the territory. Calls are coming from here and there to me to come down and organize churches. The Kong-chu region is entirely different; it is a field for seed sowing while the Suwon region is a harvest field. I would recommend that two circuits be made of this circuit and an effort be made to place at least one worker in each. The prospect before us is highly encouraging, and we look forward to a great harvest and a great church.

WILBUR C. SWEARER,

Preacher in charge.

Report VI.—First Church, Seoul.

To the Sixteenth Annual Meeting:

Dear Brothers and Sisters:—This conference year has opened, I hope, a new era in the work of this church. Our church building enterprise is completed; the support of the Korean assistant Local Preacher is on a fairly sound basis, though we should not rest satisfied until the whole salary is paid by the church. This church with the two schools—Ewa and Pai Chai—as its main feeders, and the pupils in these schools coming up from all parts of the country, is more or less in touch with the different parts of the country. Men in our school leave us to go into new

communities and there they collect small groups of believers around them.

During the year we opened work in the village at the foot of Water Jar Rock, **덕바이**, in Yangjun magistracy, about 80 *li* to the northeast of Seoul. The story is familiar to most and only different perhaps in detail from many others. It will bear repetition. A few years ago a plain man of the people came to Seoul from the country and found employment as herdsman. He was in trouble, as many Koreans are when they come to the capital. He was a professing believer and determined to pray his way out of his difficulties. He fasted and that with great severity, ate but one meal a day. Some of us thought his zeal outstripped his discretion. But he persevered and seemed to make headway against his troubles. These were that his father-in-law objecting to his notions put him out of the house and the wife not daring to have an opinion opposed to her father consented to the expulsion.

After some time had passed our brother essayed to return to the home to see the result of his fasting and praying. He was received back, found that a change for the better had come over the heart of the father-in-law, they consented to have him pray and to talk on the subject of religion. He came back to Seoul and reported his reception and the favorable turn affairs had assumed and soon there was further report of the villagers believing. Brothers Chai and Moon visited the place and were well received.

In November last Brother Cable and I went to this village, found a small company of believers, catechised and examined probationers, and administered baptism to six men, two women and a child. There are seventeen probationers there now. When the brethren come to Seoul over Sunday they always worship with us. Brother Chai visited the place once since last fall and I hope to get out before the hot season. A bright lad from the village is in our school and is doing credit to himself and to the village from which he came.

We also are preparing to enter Aogi again. In fact we have entered. A Pai Chai boy was married last summer to an Ewa girl and thanks to the interest of the ladies of Ewa and Brother Cable, this young couple are comfortably housed at this place and Christian work among the women and girls as well as among the men and boys will be pushed forward. We are very hopeful because of the excellent spirit of these young people to whom in a very large measure is entrusted this important work.

At Chongno Miss Lewis has been holding meetings regularly and will report independently. I feel we ought to make more use of the place than we are doing and possibly this Annual Meeting may be able to make some arrangement. The men and boys interested attend Chong-dong and I frequently see some of the women at our morning services. At the same time there is not that aggressive work, here in the very heart of the capital, which it seems to me ought to be.

It will thus be seen that this church is going out along evangelical lines, loosening her cords and strengthening her stakes. This is as it should be. We could not be satisfied with anything less. Our only business is to save souls and may we be successful in this work.

Since our last Annual Meeting we received into Full Membership,	16
On Probation,	52
Full Members enrolled,	128
On Probation,	224
Increase in Full Membership,	6
Increase in Probationers,	35

The Sunday school practically includes the whole church, and was never in as good a condition as now. Brothers Bunker and Cable are both teaching classes and their presence is a great inspiration to the school. Since the return of Miss Frey she has re-organized the classes on the girls' side of the school and better and more satisfactory teaching can be done.

Officers and teachers,	15	9 males.	6 females.
School's average attendance about about	250.		
In 1899 the church contributed as follows:			
Support of Korean helper, etc.	163.55		
For fuel, light, etc.	47.44		210.99
Benevolences Bible Society	3.76	-----	
K. R. T. S. est.	5.00		
For the poor, Pai Chai, est.	14.00		
For the poor, communion seasons men's side only	3.50		26.26

Total for the year 237.25

This does not include the contributions for the poor by the women, which if added would make considerably over yen 240.

In September 1899 a lot for a Christian cemetery was purchased near Aogi. All of our churches in Seoul and vicinity are to have equal rights, tho the rules and regulations have not been adopted. Three of our dead are already buried there.

This church is now well equipped for work. The two schools which are the main feeders were never in better if in as good condition. The new and beautiful school building erected by the Ewa ladies enable them to receive more pupils and the presence of new faces among the girls at our services makes glad the heart of the pastor. Po Ku Nyo Kwan sends her quota of earnest and intelligent workers and attendants and the visits among the women by the foreign doctors are helpful to the work. What we need now above everything else is the presence and power of the Holy Ghost, to convince, convict, convert, sanctify.

Personally my work has been very pleasant, but because of the force of workers in Seoul being small it was more divided than in other years. There were Sundays when the whole Methodist work in the capital was provided or looked after by this church. We were very glad to be able to do this.

The Board of Translators of the Scriptures into the Korean tongue held two meetings, one last May, 40 sessions, and one beginning Oct. 11, 1899 and closing Jan. 23, 1900, 110 sessions, or a total of 150 sessions of an average of two and a half hours each. I am very happy to report that as a result of this long pull and hard pull and pull altogether that four Gospels and Acts are finished and on the tentative list of Scripture publica-

tions. Thus far it has been possible for me to meet with the Board at all its meetings on these five books.

I have enjoyed good health during the year and for the many mercies and blessings God has shown to me and mine and for the unspeakable privilege of a place and work in the Master's vineyard, I give Him thanks and glory now and forevermore.

H. G. APPENZELLER.

Report VII.—Talsung Church, Seoul.

To the Members of the Annual Meeting:—

At the close of the Annual Meeting last year under the appointment of Bishop Cranston I assumed the pastorate of this church and began to have a heart interest in its people. During my year of work among them I have learned to love them and consider it a great privilege and pleasure to labor for them. They are earnest, simple minded, affectionate people, generous and respectful. The attendance upon the services during the year has sometimes been a matter of wonder to me. At the Sunday morning services specially the church has nearly always been filled, and through the services which usually last between 2 and 3 hours they sat patiently attentive. At the beginning of the year I re-organized the Sunday School and, experimenting in various ways, managed to strike upon the hour and the method of study that would insure the largest attendance and greatest interest. For some time I held a weekly teachers' meeting at my house and the teachers came in Monday evenings from as far even as Aogi. But the political disturbances still continuing in the city I found it necessary after a certain hour to go home part of the way with my teachers to prevent the soldiers from stopping them. So I finally had to give up this teachers' meeting. The attendance upon the Sabbath morning Sunday school has been very encouraging, averaging about 210, and sometimes running up to 250 or 260. There are about 250 on the rolls. We have 14 officers and teachers. The Church service immediately following has been even better attended, as many as 325 sometimes being crowded in. Brother Yi Eun Sung has been the very efficient and capable Korean pastor during the year. He has done the bulk of the preaching. In the fall I gave a series of talks on the Apostles at the evening service, using Mr. No Pyeng Sun as an interpreter. At various times members of the Chong Dong Quarterly Conference have preached and Brother H. B. Hulbert has several times kindly filled the pulpit. Our present membership is composed of 205 full members, and 108 (baptised) probationers; total 313. This does not include unbaptised probationers of whom there are probably 40. There are also on the rolls 77 baptised children. We have received 27 into full connection, and 65 on probation, and 11 have died. During the year 11 children have been baptised and 65 adults; total, 76 baptisms.

This has been an exceedingly hard winter and the poor have suffered very much, many dying from cold. This congregation being composed mostly of the very poor we have had all we could do to save our people from starving. Though the winter months collections were taken and Yen 30.00 in all were raised for this purpose. The same cause compelled us to raise money also to bury the very poor of our membership who died. Ten or twelve Yen were raised for this purpose. At the Quarterly Conference in November, the amount contributed to the pastor's salary was raised from Yen 2 to Yen 3 a month. We have paid to the pastor this year Yen 39. All the other running expenses of the church have been met by the people; Yen 125.77 have been contributed for fuel, light, repairs, etc.; Yen 5.38 was contributed to the Bible Society collection; and Yen 7.26 to the Missionary collection. Total amount raised during the year, Yen 178.41. I have been surprised and pleased to note the generosity of these people—poor as they are.

I have not been free to engage very largely in pastoral visiting and the like but being called by death, weddings and the like into various localities I have been among the people some. I was taken into their homes occasionally to discipline some unruly member, which is rather an unpleasant duty. The sister-in-law of one of my members whose husband was dead and who was in a bad plight, sold her small 12 year old daughter into slavery. I went to the house and after administering rebuke to the church member took the girl away from her mother and the man who would carry her into slavery and placed her in the home of one of my helpers. As she walked along the street by me, in rags and tatters and nearly famished, my heart was filled with pity and sorrow for her. Worse than motherless waif! "When thy father and thy mother forsake thee, then the Lord will take thee up." I placed her temporarily in the home of one of my helpers. The uncle signed over all his rights to her and her mother shortly after on her death bed in our Woman's Hospital did the same, giving the child entirely into my care. The ladies at the Ewa Haktang kindly made a place for her in the school and under their guidance and instruction I hope to see her grow up to fill a place of great usefulness in our Christian community.

The chapel in which our services have been held not being large enough to accommodate our congregation it was with great pleasure and thankfulness that we thought of the special gift of \$4000 American gold Mrs. M. F. Scranton had received from a friend for the construction of a new church building.

Our Epworth League continued active against many difficulties during the summer and fall, but when winter came on it hibernated, so to speak, and I do not think it has yet fully awakened.

The day school under the direction of Miss Pierce and a Korean young woman educated at Ewa Haktang is in very good condition and excellent work has been done.

Miss Pierce has also had charge of a new venture—the Bible Training class for women. This promises to be a most successful and, in its results, far-reaching work. The Bible women not only of Talsung church

but from the other churches and circuits are permitted to attend the class. They receive careful instruction on various portions of the Scriptures, and are thus prepared for the work they are expected to do. In the past without this instruction many of them have gone out not knowing what to teach nor how to teach it. Not understanding the Scriptures they have attempted to teach them and thus the blind leading the blind often both have fallen into the ditch.

This has been a work long needed and if pursued as begun, the results in the up-building of the church will be incalculable.

With a membership of over 300, steadily increasing in number and growing in the knowledge and love of our Lord Jesus Christ; with a number of native helpers both men and women at work visiting, teaching and working in harmony; with Dr. Scranton, Mrs. M. F. Scranton and Miss Pierce daily planning and working; and with a new, substantial and spacious church looming up in the near future, this church, under the guidance of the Holy Spirit, has the promise of wide influence and great success in building up the Master's kingdom in this city and country.

Respectfully presented,

WILBUR C. SWEARER.

Report VIII.—Pai Chai College.

To the Sixteenth Annual Meeting:

Dear Brethren and Sisters:—The report on Pai Chai this year like ancient Gaul is divided into three parts:

- I. Present Condition.
- II. Plan of Co-operation.
- III. Recommendations.

I. PRESENT CONDITION.

At the last Annual Meeting the prospects for a prosperous year were not the brightest. The Acting Superintendent of the Mission and the President of the institution had one of those frank interchanges of confidences possible only where there is the greatest mutual confidence. There was some good hustling done by the authorities on the field and at home and thanks to this display of energy and the good fortune we had to stop a brother on his homeward passage, we end the Conference year in excellent condition. And this brings me to the first sub-division.

The teaching force. The Korean force numerically is the same, four English tutors and two Chinese teachers. Mr. David H. B. Yer, a young man who has spent four years abroad, accepted a call from us and is teaching physics and chemistry. He is a valuable addition to the native staff.

When the school opened in September Mr. Brooks was still in Seoul, and he remained in the school until mid-December, when he left for the United States, but stopped in Japan to take up educational work there.

In October Brother E. M. Cable, a graduate of Cornell College, Iowa, arrived on the field and immediately entered upon his duties as a teacher in the school. In December we had the pleasure to welcome back to school Brother Bunker, but before he could enter upon his duties, the school, with that generosity characteristic of her, gave his services for nearly two months to the Trilingual Press, one of the oldest of her industrial children. Having finished his work for the Press, he entered upon his school work at once, relieving me of many details of administration. We report Pai Chai as equipped in teaching force and never in a more satisfactory condition than at present.

The number of pupils enrolled since last September is as follows: September, 92; October, 90; November, 85; December, 88; January, 89; February, 95; March, 85; April, 84. The attendance, under the system of marking introduced by Mr. Bunker, has improved very much, and as a natural consequence the literary work done is of better quality as well as more in quantity. Monthly examinations are held and have a good effect upon the pupils. One of our pupils was offered fifteen yen a month, but acceptance involved leaving the school. He preferred to retain his present position at ten yen, saying, "All the studies are important and I cannot afford to miss any."

The course of study includes every thing from **초학언문**, Introductory English, Physical Geography, Higher Arithmetic, to Binney's Compend. At Christmas and Easter special attention is given to the presentation of the themes suggested by those seasons. Attendance at chapel and on Sunday morning is compulsory. In the dormitory evening prayers are held daily at ten o'clock.

Our relations with the Korean Government continue pleasant. The renewal of our contract for another year has been agreed upon and notwithstanding the depreciation of the coin in which payment is made, it is better for the school than any former ones.

The industrial feature of our school remains as it has for the last seven years. We have no end of poor boys, but unless they are willing to work, we do not give a second thought to their condition. In the press, in the bindery, as personal teachers and otherwise employment is found for them and accepted with cheerfulness. In a little over 18 months, or from May 18th, 1898, until December 2nd, 1899, the native bindery put out a total of 182,993 volumes for which yen 1,744.64 was paid. This does not include work done in the foreign bindery. Mr. Bunker is in charge of this department now and more work is done now than ever, necessitating the use of one of our dormitories. The question, "Will the Korean work?" does not disturb us. If he will not work, Pai Chai is an uncomfortable place if he is poor or hungry.

A manual training department is under consideration but has not yet materialized further than promises.

II. PLAN OF CO-OPERATION.

When I had the pleasure to visit as fraternal delegate the Annual Meeting of our Southern Methodists last fall, in my address I suggested that in educational work at least we might co-operate. The Senior Cor-

responding Secretary, Rev. W. R. Lambuth, D. D., was in the chair and in response to this sentiment he told his Mission that he heartily favored the idea. Later in further conversation at my house he said again he would favor co-operation and would urge it before their Board and that in time as required they would place a teacher in the school. This is a consummation we may well long for and we recommend that some action be taken by the Mission endorsing what has been done thus far taking such steps as may seem advisable towards the forwarding of this object.

III. RECOMMENDATIONS.

We recommend that the initiative towards the opening of a regular college or university be taken. A course of study will be published this spring. Steps should be taken towards securing a charter and the appointment of a Board of Trustees. There are a few of our boys who are far enough advanced in their studies to enter upon a college course.

Theological work is done in connection with the present course of study but we are not satisfied with this. Unless we can prepare workers for the field, train young men for the ministry, we are not willing to continue in the school. In other words we are not satisfied to run a purely secular school. We believe the time has now come to provide not only for the education of our Christian boys, but to teach and ground them in the principles and doctrines of our holy religion. To this end it is proposed to open a worker's class to which all our helpers may come. This part of our work has for the past two years been held in abeyance because of lack of teachers sufficiently acquainted with Korean. It was suggested to the appointing power but did not meet with favor. We wish now to rectify this as far as possible. This does not change the policy of the school, but simply puts it back to our original idea. Pai Chai is nothing and means nothing if she is not thoroughly Christian. Our doors are open to all. Men and boys come to us from all parts of the country. We ask not their rank, their wealth, their creed. We admit them whether heathen or Christian. If the former we seek their conversion; if the latter we seek their growth in grace. We expect conversions. We pray continually for the power of the Holy Spirit upon the school.

In August last year I wrote to Corresponding Secretary Smith asking that our school be placed on the "list of such institutions in the foreign fields as shall be specially recommended to receive gifts from the church." Bishop Cranston endorsed the request and the same was published in "World-Wide Missions." Our school in a list published later was given a place among those institutions thus specially recommended to the liberality of the church. We are in line at least.

Last year in the report we asked for the sum of \$25,000 U. S. gold for "the enlargement and completion of our undertaking." This does not include endowment for which we ought to begin to plan and work. "We need," so the representation to the Secretary says, "a new college and seminary building to cost including furnishing from \$20,000 to \$22,000 gold. Enlargement of our industrial department. This will require about \$3,000, and a new dormitory to accommodate 100 pupils." Brethren, these are our plans. We recognize what they involve. We

appreciate the demands upon the Mission in the regular lines of work. We ask your approval, endorsement of these plans. If necessary we are willing to put forth all our efforts to secure the money outside of the regular appropriations. It will take years to carry out these plans, but we are mightily convinced of the necessity of a Christian school in this empire and ours is the only one that makes any attempt to supply this need.

The Bishops in "The Seal of the Covenant" which has so stirred us and brought us to our knees, say, "Asia is open to us. The ambitions of the great Powers and the demands for markets wide as the world are to master and overlay with 'circles of influence' all heathen territory in the next few decades. Our Methodism cannot turn back. No matter how much we may covet the more quiet policy, the die is cast. God is asking Methodism, 'Will you see and know your day of opportunity?' * * * Methodism, born with the republic, and strengthened with the nation, cannot now break step. She is forced with the discipline of a century and a quarter to march with the nation's flag and the nation's commerce. Whatever be the duty of the nation, our duty at least is clear to enter every open door. We are in a crisis. We must carry the Gospel into these old lands and new fields. * * * May God give us courage and consecration and sacrifice and heroic leadership. This work must be done by this generation. Soon these empires will be preempted. These empires are vast forts; the forms of Christianity first in will have dominion. In the next generation it will be too late."

Men and brethren, help. I covet the rising generation in this land for our Lord and His Christ. The call is for us to advance.

Respectfully submitted,

H. G. APPENZELLER,

President Pai Chai College.

Report IX.—Medical Work, Pyeng Yang.

To the Members and Friends of the Sixteenth Annual Meeting of the Methodist Episcopal Church, Seoul, Korea.

It would be hard indeed to express in words the direct, and more especially the indirect, influence, that the medical missionary exerts upon the whole community in which he labors. Not only is his immediate sphere of work influenced, but the country round about is influenced also. In this particular the medical missionary excels the evangelist, for he touches men, women, and children that the ordinary missionary can never reach. And more than this, the medical missionary that combines the healing of the body with that of the soul will often come in contact with an individual fifteen or twenty times when the evangelist meets him but once. I am not at all sure that medical missionary work receives the sympathy or support that it ought to. With too many, the medical mis-

sionary is looked upon as a non-necessary so far as being of much real use in advancing the Master's kingdom on earth. They think a physician is very convenient in times of sickness among the foreigners, but that is all. Upon every medical missionary rests a tremendous responsibility. To us come men and women whom we are able to reach as no evangelist can, for a large number that the medical men reach would never come within hearing of the pastor. The opportunities and responsibilities of the medical missionary are just as great as those of the evangelist, if he be a faithful steward of our Lord. We are not here to heal the sick only, that isn't what our Lord commanded, but to heal the sick and say unto them "The kingdom of God is come nigh unto you." Some of our most successful work in China today is due to the influence of the medical missionary, and the same is true of Korea. Some of our choicest characters have been won, not by the evangelist, but by the medical man. And then as to the indirect influence of our work upon the country at large we shall only know in that day when He cometh to make up His jewels.

The past year has been one of progress and encouragement, though naturally not as much as our hearts would wish for. Since I came to Pyeng Yang over four years ago I had felt the great need of suitable wards for in-patients. You cannot influence dispensary patients, except in certain cases, as you can hospital patients. Last July, with money in hand given me through the generosity of Dr. Rosetta Hall's friends in the United States, as well as from Dr. Hall herself, and two or three Pyeng Yang and other friends, I decided to begin building hospital wards for my immediate use, and soon erected three rooms each 12 feet by 12 feet for in-patients, besides a small operating room 8 feet by 12 feet for cases requiring anaesthesia, and another the same size for a store room, etc. I am glad to report that without any expense either to the Board or Mission we now have available for present needs the Hall Memorial Hospital to accommodate about twelve patients, though even this much is altogether too little for the work. In addition to this gift my friends in my home church through Dr. Busteed have sent me a Mason and Hamlin organ for use in the hospital and I intend to use it in my daily service of song with dispensary and hospital patients. It is a gift for which my Korean friends and myself are very thankful.

My medical cases are not all cured, some are not even helped, but as a rule this is not the case. The fault is not due to the physician so much as to the difficulties which we have to deal with, and the stupidity and ignorance of our patients. The sanitary surroundings, general hygiene and constitution of our patients too often renders satisfactory treatment exceedingly difficult and discouraging, especially in such diseases as dysentery, scrofula, and phthisis; but in spite of these difficulties we have cause to be thankful to God for what we have been able to accomplish during the past year. Our work is varied. It is a constant drain upon our brains and hands. I am always prepared to be at the hospital daily from 11 A. M. to 4 P. M., and as often as necessary longer than that time, as is always the case when I have to operate, for this work is generally done in the early morning. Then also a number of visits have been made

to outside patients at their homes, and this has taken quite a little of my time. Last fall I was called to go So li to see Kim Syeng Chi. He had an enormous carbuncle on the back of neck which I treated for two or three days and then returned home and sent one of my hospital assistants to dress the case daily. For a week all progressed very nicely, and he was fast regaining his strength when he was suddenly seized with internal hemorrhage and died in a few hours. Then again there are always special cases that demand a good many anxious hours. It is a constant thought, "Have I done all that can be done for this or that patient, and if not, how I can better him to health and strength again." And then every hospital case needs special study and reading in order to the very best acquaintance with the different lines of treatment. It does not do to simply give this or that for an ache or pain and trust to good luck to cure the individual; for nothing pays better than to put a little special time and attention upon the sick and suffering. Our cases are varied. Come with me to the Dispensary and see a few of our patients.

Case No. 1. Fistula. Says he was treated at his home in An Ju by a Japanese doctor, but not cured. Wants relief. Treatment, incision and dressed.

Case No. 2. Infected thumb, has been treated for several days by native ointments and chims. Treatment, incision and daily dressings.

Case No. 3. Infected toe of many weeks' standing. Amputation advised, and consent given. Admitted to hospital.

Case No. 4. Acute cellulitis. Admitted to hospital. Treatment, multiple incision and poulticing.

Case No. 5. Large gluteal abscess. Treatment, incision.

Case No. 6. Carbuncle. Incision.

Case No. 7. Infected hand. Had called montangs, his wife being one of them, but rapidly became worse and came to hospital for relief. Treatment, incisions and thorough irrigation.

Case No. 8. Corneal ulcers both eyes. Blind. Relief impossible.

So on through the list, Scabies, Eczema, Otitis, Blepharitis, Conjunctivitis, Bronchitis, Pharyngitis, Scurvy and Phthisis, that dreaded disease the world over, Korea being no exception, and which we can do little or nothing for.

During the year I have made one country trip of ten days and visited twelve places from which I derived much profit and pleasure, and believe it resulted in advantage to all. Mr. Kim remarked towards the close of the trip that if I would only stay out about three months and not go home I would be able to talk Korean like a native, but I have my doubts of that.

I have spent more time during the past year with my patients in personal work, and as often as time and opportunities permitted have tried to point them to Jesus, their Saviour and Friend. My faithful and efficient Kim Chai Son also reads and teaches the Gospel daily to the patients, and his efforts have been much blessed.

We have sold a number of Gospels and other Christian books, and thus directly and indirectly the blessed news of the Gospel of Jesus Christ

has been carried into the homes and hearts of this people. I look back on the past year with thankfulness to God, and up to our Father in Heaven for strength and guidance to more effective work for Him in the coming year and thus be the means of drawing this people to the Lamb of God that taketh away the sins of the world.

Respectfully submitted,

E. DOUGLAS FOLLWELL.

Report X.—Trilingual Press.

To the Superintendent and Members of the Korea Mission of the Methodist Episcopal Church, in Sixteenth Annual Session:—

In the report of the last Annual Meeting there is no hint from the manager of the Press of a desire for a vacation, yet health conditions later made such a vacation imperative, and within a month from adjournment Brother Cobb and his family had embarked for America, in the hope that in a very few months Mrs. Cobb would be entirely restored to health, and an early return to Korea assured.

In response to an appeal from Brother Cobb for assistance I had been appointed by the Board in New York as foreman of the Press, and started from Nebraska June 20, 1899, for Korea. Brother Cobb and I were in San Francisco at the same time, with no thought that the intervening thousands of miles had been diminished to one, and in utter ignorance of each other's presence we passed, the one homeward bound and the other bound for a new home, neither being privileged to give the other the assistance so much needed.

The Acting Superintendent had appointed Brother Appenzeller and Brother Swearer as a committee in charge of the Press in the absence of the manager, and on my arrival I was added to this committee. This committee had the Press in charge until April 4, when the Superintendent of the Mission appointed me as manager of the Press until this Annual Meeting.

Last year the Korean type was reported as abominable, completely worn out, but part of the matrices had been received and it was hoped all would arrive in a short time and new type in three sizes would soon be in use. Delay followed delay in Japan, and now after the lapse of more than two years after the contract was made the last of the matrices arrived yesterday. The work of casting from the matrices received was pushed as rapidly as possible and several hundred pounds of Scripture type were in the cases when we had to cease that work altogether because no more matrices were forthcoming, and for months that type could not be used for lack of sorts, there was no other type with which it could be used, and eventually the whole of it went into the melting pot after only a single proof had been taken from it.

In the meantime, with an ever-increasing demand for the Scriptures

we could not print a single page, but finally farmed out a contract in part and hired the use of type in a second office and later in a third, and farmed again in a fourth, and when we did finally get some new type it had still a different face, so that of the present edition of the New Testament it can truthfully be said that it is "fearfully and wonderfully made."

In addition to these burdens most of the year was used in completing former contracts with the painful daily consciousness that it was costing more to do the work than would be received for the finished product.

Notwithstanding all the hindrances, and the fact that not a single page of Scripture was printed from our own type until the twenty-first of February, yet over 11,000,000 pages of religious matter were turned out of the Press between May 1, 1899, and May 1, 1900.

FINANCIAL.

Hitherto for various reasons contracts have been made for less than the actual cost of the work, if a reasonable amount is allowed for depreciation of the plant, without counting salary of manager or foreman. As a result, allowing only for such depreciation in addition to actual amount expended, the Press has lost 2,000 yen during the year, in filling old contracts, with a few other small ones at practically the same rate. It is scarcely necessary to say that I believe the Mission should sanction a policy whereby all current expenses should be met, including depreciation of the plant, and that an additional amount should be secured whereby improvements and more adequate equipment could be purchased as the work demanded. We do not expect the Press to become a money-making institution, but a policy should be heartily approved that would pay the actual running expenses and provide for the present obligations, and that means an advance over former prices. The present condition is but the logical result of a past policy which charged about the same price in Japanese yen at 50 per cent as the article would sell for in America on a gold basis, without counting the additional expense of heavy freights and duties.

From some source the opinion seemed to prevail in New York that the Press was free from obligations, hence I was sent out with the understanding in New York that the Press would provide for my salary and out-coming expenses, and part of the new equipment comes with the understanding that the Press is to pay for it in printing, so that the Board has obligated the Press for at least 4,500 yen, making our present obligations about 7,000 yen.

EQUIPMENT.

In December, when all expedients for securing type had failed, the Press Committee asked Brother Bunker to go to Japan and order new Scripture type and incidentally knock some of the fur off the matrice chestnut. His efforts were highly successful, as he secured the most or two fonts of Unmun type, brought some of the matrices with him, and hastened the making of the remainder, so that now the last box of the third font was opened yesterday in our office. Brother Cobb's enforced vacation has been productive of much good, as he was enabled in person

to strengthen his appeal for additional equipment, and the Board made a conditional appropriation of \$5,000 for the Press. Dr. Baldwin and Brother Cobb have purchased paper cutters, English body type and thirteen fonts of job type, a job press, cylinder press, kerosene engine, etc., and the first shipment arrived in the latter part of March. Already our capacity for turning out work has been much increased, and it is hoped that in due time the quality can be very materially enhanced. We are now stereotyping much of the work, which will be of very material advantage. The outlook for the future is much brighter, but we anticipate many a wakeful hour before all the new equipment is in proper working order.

PRESBYTERIAN COMITY.

Although the obligations of the Press are thereby very materially increased, yet we highly appreciate the kindly spirit which prompted the loan of 2,000 yen by the Presbyterian Board to our Board that the purchase of our new equipment might be hastened. This loan is to be repaid in printing on terms of mutual agreement.

SUGGESTIONS.

In view of the much greater investment and the greatly enlarged capacity of the Press I call attention to the suggestion made by Brother Cobb last year concerning a "Korea Methodist Publishing House," having its various departments, especially since the Board at home seems already to have accepted the idea. As to our actual needs, I suggest the absolute need of sufficient ready money to keep a quantity of paper constantly on hand, and the need of *printers*. Brother Cobb should be returned immediately if passed by the Board, and if that proves impracticable arrangements should be made at once for a single man to devote his time to the Press.

PERSONAL.

I have been highly gratified by the cordial reception accorded myself and family, our hearts were warmed by the sympathy manifest for us in our sorrow, and I greatly appreciate the kindness of the Acting Superintendent and former Press Committee in making the way smooth, and especially that of the Superintendent and Treasurer in making provision for my salary. I deprecate any seeming displacement of Brother Cobb, and heartily wish for his speedy return.

S. A. BECK.

Report XI.—Work of the Woman's Foreign Missionary Society.

There has been marked success in every department during the year. Our school reports show an increased number of pupils; our doctors have been able to care for more patients, several of whom have been won to Christ; and the records of the successes of our small force of evangelistic

workers, fill our hearts with joy, while at the same time they show more plainly than ever the imperative need for immediate help.

BOARDING SCHOOL WORK.

EWA HAKTANG.

JOSEPHINE O. PAINE.

LULU E. FREY.

Miss Paine reports:

When the last report was written we were in the midst of building the kitchen and dining room, bath and fourteen dormitories. These were finished early in December, thus entirely completing the accommodations for the school. The wing which is to be the home, accommodating four workers, is already begun, and we hope will be finished by Autumn.

From January 1897 until September 1899 we were obliged to refuse all applicants for admission to the school. When we began to say "No" we had an enrollment of forty-six. From that time until this, we have lost eleven, but since the opening of the fall term we have taken in fifteen new girls, so that our present enrollment is fifty boarders, and three day scholars, making a total enrollment of fifty-three. Of the eleven, we have lost but one by death. Three were allowed to leave because of illness. In the early days of the school, contracts were made binding the girls for a certain number of years, so that by expiration of time we have lost three girls. While these three have gone back to heathen homes, to be married to heathen men, we cannot but hope that the seed sown in their hearts during the time they were in the school will sometime spring up and bear fruit in their lives. The remaining four have been married from the school, and are happy wives of Christian husbands. Two were married last summer to boys of the Pai Chai School, Mr. Appenzeller officiating at their double wedding in the Chong Dong Church. One of these has been a most efficient helper, since her marriage as well as for a year before, teaching Emmun in the school. The other is living at Aogi, where we hope to organize a day school as a help to our work there.

Of the fifteen received, three come to us from Pyeng Yang and four from the Chemulpo Circuit, the remainder coming from in and about Seoul. In regard to the Chemulp girls, Mrs. Jones says in her report, "We acknowledge with gratitude the service the Ewa School is rendering us in preparing our girls for workers." It has been most gratifying to us to receive so many from Christian homes, and we believe that the children of the Church should have the first opportunity of entering the school. We now have room for the accommodation of one hundred and fifty girls, but we have scholarships for only fifty-two. We believe that the society at home will grant us an increase, thus enabling us to take in more children. Many have already applied, whom we have told to wait until fall as vacation is so near.

During Miss Frey's absence in America, Miss Pierce was my associate in the school as she had been Miss Frey's during my absence. When

Mrs. Scranton and Miss Frey returned in the early spring, Miss Pierce was appointed to Bible Woman's work at Talsung, Miss Frey coming back to her old appointment in the school, and Mrs. Hulbert kindly coming to our assistance again, giving our girls weekly instruction in music.

Beside our Eummun teacher before mentioned, and the teacher of Chinese, whom we have had for several years, we have recently added another Korean gentleman to our teaching force, thus giving the girls better instruction in the native character than they have ever had before.

Our hearts are filled with gratitude to our Heavenly Father, and to the home workers of the various Branches, who have given us our new building, thus enabling us to do better work for the girls, for we realize that the real hope of the Church in Korea, lies in bringing the children to Christ.

DAY SCHOOLS.

WEST GATE, SEOUL.

Miss Paine reports:

When this school was organized three years ago there were no Christians in the neighborhood, except the family of the teacher. So the children have all come from heathen homes. The enrollment for the year has been ten. This teacher, Lucy Brewster, one of our Ewa girls, has done most faithful work, but on account of sickness, was obliged to close the school part of the year, two of her pupils then coming into the Ewa Haktang. However, the result of the work done has been most satisfactory, as four of the children's mothers have come into the Church. We expect to open the school again in a very short time, and hope nothing will prevent its continuance throughout the year.

TALSUNG, SEOUL.

Miss Pierce reports:

Lucy Alderman has done good work. I cannot refrain, however, from saying that the school is not all we desire, or expect it to become. The school numbers fifteen, little girls who come because they love to come. Laura Ni, one of the brightest and most ambitious of our girls, comes with her home duties in the shape of the baby sister strapped on her back, rather than miss a single day of school. One girl has recently left because her parents decide she is too large to be seen on the street. This child of fourteen must be deprived thus early of the joy and profit of school, because of the horrid custom of seclusion. She must needs in common with every other lass who has attained this mature age, now begin in earnest to do that which is almost the sum total of every Korean woman's life, sewing and cooking. We cannot, however, for one moment doubt but that the future of this child will be brighter and better for the little she has studied.

Thinking we would be able to keep our girls longer, and bind their parents to us more securely, we have lately had a class in sewing one hour in the afternoon. They have appeared as happy as could be as the

hour has passed. Some of the parents having expressed a desire to have their girls study English, Mrs. Scranton has been giving one hour of her busy day to this branch, and great interest is manifested. Mrs. Scranton has heretofore doubted the wisdom of teaching English in our day schools, but says if the parents desire it we must try to please them. Several of our pupils are genuine little Christians, having come to us from Christian homes. Others have come from heathen homes, and we hope through them to reach the hearts of their unbelieving parents.

CHEMULPO.

Mrs. Jones reports:

The day school at Chemulpo has had the best year in its history. There are fourteen girls in regular attendance.

At the beginning of the year we sent one of our brightest girls up to the Ewa School. The little school room will be torn down when the new church is built this summer, and we must have another building in which to open school in the autumn.

At Heng Hai, on Kang Wha, one of the women teaches the girls of the congregation in her own home.

We should have a school in each one of our twenty-one out-stations.

PYENG YANG.

Mrs. Fellwell reports:

At the last Annual Meeting Mrs. Noble was appointed to day school work, but being ill at the time school opened, she asked me if I were willing to take charge of the one in Pyeng Yang. I took up the work willingly, as I believe the most efficient workers in the Church will be those who have been trained in our schools; for they are taught not only to read and write the Korean character; but daily receive religious instruction also. Arithmetic, Geography, and Physiology, also the Bible Catechism, Methodist Catechism, Baptismal Catechism and Bible Story Book, are taught in our schools.

Since school opened September 4th, the entire number enrolled is forty-six; of this number seven have been enrolled within the last three weeks. During the past eight months in which the school has been in session, the average enrollment has been twenty-five, and the average daily attendance thirteen. Of the forty-six enrolled, twenty-seven have learned to trust in Jesus. Of this number, thirteen have unbelieving parents, but we are trusting that through the children the parents may be led into the Light.

The attendance has not been as regular as we could wish. Some of the parents who are not in sympathy with Christianity have after a time forbidden their children to come. Others for a longer or shorter time have been kept away by sickness. Still others whose parents are indifferent as to whether or not their girls even learn to read, often keep them home on any slight pretext. So the greatest inducement many of the girls have to attend school regularly, is their own desire to learn. I have been greatly encouraged by the progress of the girls in study, and

by the eagerness on the part of many of them to attend school. Several of them have often preferred to come with a little baby brother or sister strapped to their backs rather than remain away. Dora, the teacher, is a bright woman but has had little experience in teaching. She has done her best, not only in the school room, but also in visiting the homes of the pupils, and teaching the Gospel to the parents and others. Dr. Hall kindly permitted Susan to teach Physiology and Composition on Wednesdays and Fridays, which has been a great help.

Till the close of the fall term, I taught in the school from one and one-half hours, to two and one-half hours on Mondays, Tuesdays, and Thursdays. At present I can only spend one half to one hour per day in the school room. There being insufficient time for the industrial class during our regular session, which is from 9 A. M. to 1 P. M., I have had the girls come to my home two afternoons in the week from two to four o'clock. Since the fall term they have only come when they did not know how to proceed with their work. Several of the girls have learned how to knit pulse warmers, mittens and hose.

The great need at present is a school building, which we hope may be granted from the Twentieth Century fund. The present school room is a part of an old Korean building which by actual measurement is seven and one-half feet wide, fifteen and one-half feet long, and five and two-thirds feet high from the floor to the rafters, though the slant of the roof makes the centre of the room some higher. Last fall as the weather became too cold to have the door and windows open, and when there were from eighteen to twenty in attendance, the air of the room was almost unbearable. We believe a comfortable Korean building, such as we need, can be built for \$500.00, and for this sum we have asked.

ONSAN, PYENG YANG CIRCUIT.

Mrs. Hall says in her report:

At the time of my visit to Onsan, a day school was established. I got a class of six little girls to come each morning and began to teach them to read. Lucy, Mrs. O's daughter, was formerly one of the brightest girls in the Pyeng Yang school, and she helps her mother in the teaching. The class has grown to ten, with an average attendance of seven or eight for the past five months. We have made use of picture cards to attract them, and also gave them a little Christmas treat.

MEDICAL WORK.

PO KU NYO KWAN, SEOUL.

MARY M. CUTLER, M. D.

EMMA ERNSBERGER, M. D.

Dr. Cutler reports:

It seemed wise last autumn for Miss Lewis to be transferred to the East Gate. Only a few days after she had moved, we had the pleasure of welcoming the new doctor, Miss Emma Ernsberger, M. D., who arrived September 14th.

We tried to arrange so that she could have, during six months at

least, all her time for study except one or two hours a day, while helping me, and the one month during which I took a vacation. In my absence she had entire charge, and when I returned in December she still continued in charge of Dispensary practice.

Beside this she has assisted me upon innumerable occasions in the Hospital and has made about sixty professional calls in the homes of 16 or 18 patients, most of whom were missionaries. She is gradually assuming more and more responsibility, as I am soon to leave on my home furlough. But unless a doctor or a trained nurse is speedily sent out to share the work, Dr. Ernsberger like myself will not be able to do justice to Dispensary, Hospital, out practice among the natives, and office and out practice among the foreigners. The work of these five departments together with putting up her drugs and necessary nursing will leave her limited time and strength for the study of the language and the necessary reading along medical lines.

From May 11th, 1899 to May 11th, 1900, 1,041 different individuals have been treated at the Dispensary, these having made 2,562 return visits. Beside these, at least 400 prescriptions have been dispensed outside of Dispensary hours, of which no record was kept, making a total of 4,003 cases. Eighty-four different patients staying an average of 52 days each, or a daily average of 12 in-patients have been cared for in the Hospital. The calls made on patients in their homes approximate 60 visits on 35 different natives, and 110 visits on 28 different foreigners, a total of 171 out calls. These figures include those treated by Dr. Ernsberger.

Dr. Ernsberger's help has given me from two to four extra hours a day which have been spent in catching up with accumulated duties. I have also had time to spend the devotional hour with the patients and helpers, and take better care of my Hospital patients than for years I have been able to do. Nine-tenths of the last has been the work of a trained nurse.

Many of our cases are cured; some benefitted; others are incurable; still others could be cured, but they will not follow directions, or else they live in such unsanitary surroundings that medicine cannot overcome the influence. Our hearts are now and then made glad by the unexpected recovery of those we had not dared to hope could live. I recall two in particular who recovered in the past year. One was a woman whom Dr. Harris brought in from the country in her own chair. She was paralyzed from the waist down, and was too weak and sick to use her hands well, and flesh the size of my hand was sloughing from the lower part of her back. She improved slowly under treatment, but became home-sick, and insisted on being taken home. We put her on a stretcher, gave her relatives medicines, and implements, and directions for using them, but thought that in spite of the best care they could give, she would doubtless die. Soon after we heard she had died, but a few months later she walked in to see me from nine miles in the country, bringing eggs and other eatables as a testimony of her gratitude to us for "having given life."

The other case was that of a six-year-old Chinese girl who had gangrene in portions of both feet from foot binding. At times we not only

thought that amputation of one or both feet would be necessary, but feared that even then she would die of exhaustion. Finally the slough fell away, the wounds healed without amputation and she was walking again on what was left of her feet, when her people took her home.

A fact that I mentioned two or three years ago still forces itself upon our attention. It is that so many of our hospital cases are incurable who die in the wards. They come begging to be healed. We tell them it is impossible, and ask them to take medicine for the distressing symptoms, and go home to await the end. Many of them have no homes, have perhaps been driven out of their rented rooms because the owner of the house, or their masters, when they happen to be servants, will not allow them to die in peace in their house. We have not the heart to drive them sick into the street even though the Hospital death-rate is large. I am not sure but God sends these to us, that we may show the Christian way of caring for the needy, and better still, that we may lead their souls into life, though their bodies perish. Many are the people who have thanked me for caring for, and allowing their sick relatives to die here. More than this, two or three people who had been in the hospital but who became worse after going home, came back and begged us to take them in and let them die here. The last one of this class rode six miles on horseback, arriving here bloated and exhausted, a week ago last Sunday noon. Humanity demanded that the woman be taken off the jolting horse, and out of the hot sun, and be put to bed immediately. The woman had been lead to Jesus during the thirteen days she was in the Hospital last February and upon her return said, "I came either to get well, or die here among Christians." She died before bed-time.

The results of evangelistic work in our wards during 1899 and thus far in 1900 are as follows: twenty-one thirty-fifths of the 75 different individuals in the wards during 1899 were school girls, professing Christians, and children under eight years of age. Practically the same proportion, or twenty thirty-fifths of the 35 who entered before May 11th, 1900, were of the same class. But of the 30 individuals of this class in 1899, two were demented, so no results could be expected; three were converted, six said they would "do the doctrine," but we were doubtful: (God pardon us if we misjudge), nine were much interested in Christianity; ten went away apparently unmoved.

Of the 15 individuals of this class to date in 1900, five were converted four probably so, also a friend of one patient who stayed here with her; three were much interested; one was a ten years old boy who was in too much pain during the few days he lived to talk or listen; one was a twelve year old boy who lived but one half day; one adult only remained unheeding and unmoved.

I attribute this difference to two causes; first and directly, our Bible woman has been able to spend more time with them, second and indirectly, I, myself, as a rule, since January 1st, have been with them at morning devotions, and have converted ten to twenty minutes of the time into a testimony meeting, at which I confessed my own short comings, and told of any extra effort made in Christ's name, and of the

special spiritual blessings received at God's hands during the preceding day. I then asked each one present to do the same. I exhorted all to love and help each other, and especially asked that our Christian helpers should pray daily for each other, for each patient, and for our gateman and janitor and that they should work as well as pray for their conversion.

The comparison already given shows the benefit of the foreigner coming in to aid the Bible woman while at her work. Here again the trained nurse could do much toward leading the patients and helpers to the Saviour. When the doctor goes in as nurse, she usually must do her work as fast as possible, and be off to her other duties, with no time to "tell the old, old story" to anyone, or even listen to the patients' doubts, arguments or inquiries.

Our Bible woman, and general right hand helper, Mrs. Mary Whang, beside her secular work, and duties as Sunday school teacher, and Epworth League worker, has devoted not only the usual hour every morning to Bible teaching and prayer with the hospital inmates, and another hour every afternoon with those gathered in the Dispensary, but she has made several visits to women in their homes, and has spent hours in quiet face to face work with the various hospital patients. Every Wednesday evening she teaches all women and children who will come, to read and write the Ten Commandments, the Apostle's Creed, and the Lord's Prayer, explaining the meaning as she goes along. She reports having taught 1,341 at the Dispensary, but of this number about one-fourth were already professing Christians, 255 being Protestants, and 55 Romanists. About one-fifth of the remaining 1,035 listened with eagerness, and God only knows what the result will be. These patients, most of them, come from within a radius of twenty miles, but occasionally from even one or two hundred miles away, so we have not been able to follow them to their homes. From now on, with our second Bible woman, the nearer ones at least can and will be sought out, and taught more than the meagre once or twice they are seen at the Dispensary. The need of this work has been felt for years, but the necessary woman, who was qualified to do it, and the funds for her support, were not at hand.

Our need of a new and well equipped Hospital is apparant, and I hope that the Twentieth Century Thank offerings will be increased enough to supply this need.

The work of Dr. Ernsberger is largely included in the report of Dr. Cutler. She stands appalled in view of the amount of work and the responsibilities which are soon to fall upon her. She says in her report:—

"Hitherto this work has been shared by two foreigners, now it is to be placed in the hands of one who has had less than one year of the study of the language. There is, and can be, but one outlook for the work, worse than failure, unless help in the form of a trained nurse be sent this fall."

Referring to the opportunities of direct evangelistic work which come to the doctor, she says, "Frequently when working in the drug room, heart to heart talks are had with the helpers. In the Dispensary, a mother returns the bottle which was loaned her, and brings back the

"pyo" (card) saying that the child died last week. The doctor pauses a moment in her work to tell the mother of the great shepherd who gathers the lambs and carries them in His bosom.

"In the waiting room, the 'old story' has been told by the Bible woman, and the patient enters the consulting room, thinking of this strange doctrine of love. A word, a smile, a heart-felt sympathy, and a breathed prayer for the patients as they are before us, will these count for naught in the great harvest? Is there any time so opportune for the teaching of the love of Christ, as at the bed side of the suffering, with the friends of the dying? Our own hearts feel the very presence of the angels, as they hover near, waiting the separation of the immortal from the mortal, and the one great Father of all comes very near both, to His Christian and heathen child, near to the heathen through the love and sympathy of the Christian, and through His own Spirit the Kingdom of Heaven is brought nigh unto them."

BALDWIN DISPENSARY, SEOUL.

Lillian Harris, M. D:

The past year has been a quiet one for the Baldwin dispensary: only two interruptions of any note in its routine work. During August its doors were closed for a vacation, and in the spring was quarantined for two weeks, because of the death of a suspected case of the "plague," in the compound next door to the dispensary.

We praise God for the excellent health granted us for the performance of our duties. The work is growing rapidly, so the demands upon us are much greater than ever before; the out visits numbering one hundred and eighty-seven, almost doubling those of the previous year. The increase of names recorded over that of last year is four hundred and forty, while the increase in the number of prescriptions is but six hundred and fifty. The receipts for the year are Yen 62.82.

The teaching in the dispensary differs somewhat from the method of last year. With the change in dispensary assistants necessarily came a change in the manner of instruction. Rachel, the present assistant, not being able to read Eummun fluently, of course does not teach it in the waiting room, nor does she read the Scriptures to the patients, but must depend upon her own experience and testimony. Being a zealous Christian and very tactful, she accomplishes much by her earnest words, and the distribution of tracts and selling of books. Her cleanly habits and kindly manner are living lessons and endear her to us all. Miss Lewis has found time now and then to supplement Rachel's efforts in the waiting room, and it was much appreciated by the patients. Many books have been sold, hundreds of tracts distributed, and invitations have been extended to the patients, to attend our Sabbath School and Church services. These have been kindly received, and patients are usually present. This, in its turn, adds to the interest and responsibility of us who invite them, for when the patients come to Church they expect to find us there in our places, and if we chance to be called away on that day we are likely to be reminded by some patient a few days later that we were not seen at the Sabbath services.

We owe a great debt of gratitude to Dr. Eva Field of the Presbyterian Mission, and to Drs. Cutler and Ernberger for their most efficient and kindly assistance in the difficult out cases which have fallen to our lot.

The out practice connected with Baldwin Dispensary is one of its most important features. It is reaching out into the country villages far and near. Several calls have come from 20 li outside the East Gate, and one call from Koang Na which is thirty li out. While on these trips, our tactful dispensary assistant makes good use of tracts and books, and does not forget some earnest words of exhortation. We are always heartily welcomed into the homes, and we appreciate the kindly hospitality, and the sacrifices made, in their effort to make us comfortable.

It is a sad fact that these cases do not all recover, for we are usually called as a last resort. Neither do they die at once, but many linger from two to four weeks after the first visit. Long enough, at least, to give us an opportunity to become much interested in the patients, the relatives and neighbors, and for them to become interested in us and our evangelistic co-worker, to whose tender care and teaching we must leave them.

The old injunction to us to be first a missionary, and secondly, a doctor, is as it should be. Surely there is no greater temptation to the medical missionary than to try to do just as much evangelistic work as medical. We see the open doors, why not enter in and administer to the soul? Then we are reminded that the best opening for the Gospel requires the best efforts of the physician, for we know the respect for the doctrine we represent is in direct proportion to the respect for the medical intelligence exhibited in our treatment of disease. Some time, then, must be given to medicine itself, for it will not admit of neglect. There is therefore but little time remaining to be devoted to Christian teaching and we are compelled to say with Mrs. Browning,

"Let us be content to work, to do the thing we can,
And not presume to fret because it's little."

Thus we often leave work unfinished, and unless the evangelistic worker follows us and fastens these broken threads, the precious pearls, which might have been saved for the Master, drop, and are perhaps lost forever. We long for more help in this line; one foreign worker who shall be devoted to following up the doctor, and who is not so encumbered with regular meetings, and other evangelistic duties, that she cannot do this special form of work. While we are asking for this evangelistic worker to be sent to follow up the medical work at East Gate, we must beg for another worker, who indirectly concerns our work here, a trained nurse to be appointed to the Po Ku Nyo Kwan in Chong Dong.

It is known at home that to make a physician serve both as doctor and nurse, is a most lavish waste of time and money; how much more so is this true in the mission field.

There are so many demands on our time and strength that we are tempted to seek out and do only that which may appear to us to be most

important. Patients suffering from some chronic affliction, who are unable to walk to the Dispensary, and too poor to hire a chair, send their friends to call us to see them in their homes. After hearing the case we decide not to go, but only to send medicine to make the patients comfortable. They refuse it, and still insist upon just one visit from us saying they cannot think of going home without the doctor, for they must keep their promise to the sick one. Finally we yield, and go with them praying that some good may come of it. We try to remember too that after all, this is the purpose for which we came; to come into contact with the people, to enter their homes, to spend and be spent for them. It is simply the "cup of cold water." Can we withhold it? Through what may seem to us an unnecessary visit, God may have reached one soul which is precious in His sight.

"In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good."

KWANG HYA NYO WON, PYENG YANG.

Mrs. R. S. Hall, M. D.

Since last Annual Meeting a total of two thousand seven hundred and fifty-seven cases have been treated in dispensary and out practice, six hundred more than last year. One thousand and fifty-eight were patients' first visit, and the remainder return visits. As our patients are nearly always accompanied by one or more friends, the total attendance receiving religious instruction at the Dispensary is quite twice the number. The receipts have been 94.31 Yen.

From our records I note that one-twentieth of our patients this year were Christian. Of the heathen, one in twenty of the cases treated have attended Church services, and one-seventh of these have been received as probationers. So the work is not without result, though it falls far short of what it ought and might be, if we had more trained workers to follow it up.

My Bible woman has made five hundred and sixteen visits, in patient's homes, and does as well as she knows how. Two hundred and forty-nine books and one hundred and ten calendar sheets have been sold.

Several serious surgical operations have been performed during the year, with good result to both body and soul.

I am glad that the Society thinks best to allow us to build our Woman's Hospital. We are in great need of it, not only for the medical work, but so as to enable us to remove the present Dispensary from the home, and thus make room for the new evangelistic workers for whom there is such an imperative need.

I am glad also to report the Edith Margaret children's wards completed, except for papering and painting. They have been built at no cost to the Society, and I am very thankful for help received from both friends at home and upon the field for this memorial to my little daughter.

We also gratefully acknowledge \$50.00 sent us through Miss Rothweiler, the legacy of a good German sister of the Newport, Ky., Auxiliary, to be applied to the Bible training class, and the work for the blind.

Other duties have prevented me from making the progress I had hoped for, in the blind work. However, I have continued the training of blind Pong Nai, whom I will use as a teacher. She can write now, as well as read, and has learned to sew and to knit. She feels so much happier since she knows that she too has a work to do.

EVANGELISTIC WORK.

CHONG DONG, SEOUL.

We have no report from Chong Dong, our oldest church. Much of the time during the year, the evangelistic work there has been without the usual direct over-sight of the foreigner, although Dr. Cutler and Miss Paine have done all that was possible for them to do with the amount of other work which pressed so heavily upon them. Miss Lewis although living at the East Gate, has met as often as possible with the women in their weekly prayer meeting.

Notwithstanding these difficulties, the work has progressed. This is largely due to the untiring labors of the two faithful Bible women, Mrs. Mary Whang and Mrs. Hannah Kim, and other native women to whom the church is dear. The members of the Joyce Chapter of the Epworth League have worked faithfully throughout the year. They have visited the sick, taught the probationers the Catechism, Apostles Creed, Lord's Prayer and the Ten Commandments, besides teaching many of the women of the church how to read. Their Sunday evening meetings are interesting and are well attended. We are glad to say there has been not only an increase in the membership of the church, but also a visible growth in intelligence and spirituality.

With the return of two workers to the field, and the added force which we are confidently expecting, we hope during the year some one may be able to give this work more attention.

TAL SUNG, SEOUL.

Miss Pierce reports:

At our last Annual Meeting, May, 1899, my work was given me in two forms: teaching in Ewa Haktang, and in charge of evangelistic and Day-School work at Tal Sung.

Only a few weeks of school remained, and then came vacation, when I was able to give more attention to the second part of the work assigned me. I visited with Mrs. Sarah Kim, one of our Bible women, in the homes of our women, especially in the homes of the probationers, to see how she taught the Bible, and instructed them in those things necessary before entrance into the church. I found that her visits always included Scripture reading with explanations as she read, and singing and prayer. At almost every home visited, women of the neighborhood, frequently to the number of ten, came to hear what was said and to see what was done.

One afternoon we visited a house where the family consisted of husband, wife, and little daughter. The wife, a young woman of about thirty, was on the list of probationers, as was also her old mother. The mother, seventy-one years of age, could read and was teaching her daughter to read. At the same time both were studying the Bible and catechism under the instruction of the Bible women. The mother was at the daughter's house on this particular afternoon, and together they recited large parts of the catechism, which they had been committing. It was a delight to see the heartiness and zeal with which they had been working and the apparent simple trust and faith of both in God, more especially that of the mother. Her son-in-law did not believe, but it was with pride that she told me, he made no attempt to stop or hinder her daughter's church going and "doing the doctrine," but that when Sunday morning came, he urged her to hurry and not be late. This was indeed cause for gratitude. During my visit he came in for his afternoon meal. This put a stop to the wife's study for a while until her lord's wants had been supplied. He inquired if the guests had been properly treated, and insisted that a table of good things should be served. One of the guests at least would gladly have waived this attention.

The seed that had been sown in the mother's heart grew apace, but since that time has withered away, for some reason these eyes of ours cannot see, but thanks be to Him who watches from the seed-time to the harvest, that which was sown in the heart of the daughter is already bringing forth fruit (how many fold we cannot now tell), beautiful fruit of patience and quiet endurance in the midst of troubles which have come to her.

Through some of Satan's devices, the husband's heart was hardened, and he forbade the mother even coming to his house as long as she persisted in "doing" this doctrine. She succumbed finally and joined him in persecuting her daughter, forbidding her to go to church or the Bible woman to come to her house. So far the young woman's heart is steadfast. The last time she has been seen she came to tell the Bible woman that for the present she would not try to come to church on account of the "great noise" it would make in the house. She begged that her name be not taken from the church roll, said she would worship at home, and asked that the church would pray for her that she might be faithful, and her husband's and mother's hearts changed.

There is much in the lives of these women we cannot know and therefore we cannot fully sympathize with them. We cannot understand under what difficulties their Christian lives are lived. Those of us who have lived in Christian families, with the help derived from this circumstance, know not what it is to fight the battle alone and unaided. But God does watch his sheep and gives these weak ones needed strength. This blessed fact is gathered from conversations, and also from testimonies, that come from the hearts of the women, as Wednesday after Wednesday they have gathered in the weekly prayer meeting. Trials hard to be borne are told in the ears of sympathizing listeners, sometimes with tears, because of an over-burdened heart. But prayer offered on behalf

of the troubled ones has more than once resulted in a note of praise, and tears of joy for peace found. They then go home soothed and strengthened for the trials of next week. Several times I missed from my meetings the face of one faithful woman. Upon inquiry I found that she too was trying to stem the tide of family persecution alone. Even the Bible woman was forbidden by the husband and eldest son to go to the house and quietly teach old Abigal her lessons. But when she comes to us she smiles as she takes my hand and says, "It will all be right, they can't take this away that is inside my heart."

It is not only our church people who are visited, but this Bible woman, Sarah, is called to pray over the sick and those possessed by devils. One day she called for me to go with her to the river to see a woman who was very ill. Her husband had made a collection of all the fetiches around the house (and it made a good sized bundle, consisting of the hat, coat, etc. of the sorceress, as well as all sorts of filthy stuff), and brought them to the Bible woman, hoping his wife would recover, if these things were given up. It took but a few moments for my eyes to see she could not live long. The doctor was called, but came too late, only in time to see her die. The husband seeing this new doctrine was unable to save his wife's life, came a few days later and demanded the fetiches, to replace and worship again. All the earnestness of Sarah's soul was wasted on him in trying to convince him that it was not the fault of the new religion, that his wife had died.

In all 612 houses have been visited by Sarah alone during the last year, and 2,972 persons have heard the Gospel story or been instructed by her. She has visited 40 homes and taught 252 persons during the last month. Mrs. Hannah Chung on account of home duties is not able to do as much visiting, but being one of those who is herself peculiarly tried, she is wonderfully fitted to teach, encourage and strengthen other tried and persecuted ones. During the year, she has made 598 visits, teaching 1,248 women. One part of the work of our Bible women is to teach those who cannot read. Many women would like to read, but do not have time to study.

At the beginning of the year only two of the members of the Mal-lieu Epworth League could read or write. About this time several of the members began to come to Mrs. Ye's room every day for study. Some have come regularly, others as often as they could, and all have been deeply interested. Mrs. Ye has done faithful work in this direction, and as a result seven have become excellent readers and writers. This class of young women together with a number of other young women, who have not as yet become members of the League, now form one of our newly organized classes in Sunday school, from which the teacher hopes great things.

At the time of Mrs. Scranton's return to her home among her beloved Koreans, together with Miss Frey, she was very ill. It was evident that some one must take part of the burden of a great work from her shoulders. And while there was a great cry for help from Pyeng Yang, at the same time, it was felt this was the pressing duty. It was thought

by our Woman's Foreign Missionary Society workers, and this thought had also long been in the heart of Dr. Scranton, our Superintendent, that our greatest need for the present, was a school for the training of our Bible women. Those who have had charge and oversight of this class of workers will know the reality of our need. Earnest and zealous as they are, they are awfully ignorant of the facts and truths of the Book we are sending them forth to teach. Dr. Scranton asked me to take charge of this new work, and on Monday morning, March 26th, the Bible Woman's Training school was opened. With the exception of the first week in April, during which I moved into my new and happy home, we have had six weeks, solid study of the Word, which I am glad to report at this time.

This, as all school work, cannot be put down on paper as well as some other things, but I do long for this work to bring forth fruit that shall tell in better and more efficient teaching by these women. As for numbers, they are small, yet when we consider that each one of the fourteen is a woman already employed by us in Bible work, or is a woman we hope and expect to put into service, it means something.

Our study was begun in the most simple way. First, because it was a beginning, and second because the women were not ready for any thing else. It is said we learn to do by doing, so I thought these women, those who are not good readers among them, would learn to read by reading. The rule is proving good in this as in most cases. Then verse by verse, the meaning is explained to them. At present we are studying the Gospel of Luke. Much attention is being paid to writing, as only one woman out of the number was able to write well. As we go on, and the women get so they can, it seems to me it would be a good plan to have them take part, if not all, of the local preacher's course of study.

I hope our women from the out stations of the mission, will be able to come in for a month's study at a time if not more. One from the Chemulpo Circuit has come to us, a most earnest woman, her great zeal for study being an object-lesson to all. Our sessions are in the morning, but it took only a suggestion to get her back in the afternoon reading and studying the part of the work gone over before she came up. Out of school hours, I never go to the room of the Bible women but I find her there with her open Bible in her hand.

For the enlargement and carrying on of the work, we shall need money, and this will not be forgotten when we make out our estimates for the coming year. Most of all, do I desire your prayers, that these women may tarry in this Jerusalem till they be endued with power from on high, and that both teacher and pupils may be filled with the Holy Spirit, and fitted for the work awaiting us.

CHEMULPO CIRCUIT.

Mrs. Jones reports:

The Chemulpo Circuit extends 150 miles along the western coast of Korea, through two provinces, and contains a population of about 500,000 people. Of this number, we may safely say that more than one-half are women. With the small force of one missionary, and three Bible women, we have not made a great impression upon this vast population.

There are companies of Christians at twenty-one points, which have been regularly visited by myself or a Bible woman. The country women are very ignorant, not because they are stupid, but because they have had no opportunity to learn. I was much impressed with this fact while on a country trip last autumn. We spent six days visiting new work. The women had thrown away their fetiches, and wanted to serve God, but they were so ignorant, it seemed that they never could get an idea into their heads. They begged me to come again soon, or send them another teacher. The contrast between these women, and those in a village on Kang Wha, which we visited several days later, was very great. Here the women had been under instruction for several years. They had learned to read, and as I saw them singing from their hymn books, and following the reading of the Scripture lesson, I thanked God, and took courage. My three Bible women have given their time to the instruction of the women in our churches, and have had no time for the teaching of the unconverted multitudes. The new names added to our lists this year have been brought in by the church members.

For seven years Helen has been my faithful helper; her zeal has never abated, but on the other hand I have noticed a constant growth in grace and in the knowledge of our Lord Jesus Christ. The greater part of her time during the past year has been spent in the country, going from village to village, and into the homes of every member and probationer. Her special field of labor has been in Whanghai Province, where there are eight companies of believers. These women pled so earnestly for a resident teacher that I sent the plea to some friends in America, with the result that money was at once sent for a Bible woman at Whanghai.

Josephine, the Bible woman supported by the British and Foreign Bible Society, has charge of the work on Kang Wha, and is doing good work, especially in reading the Bible to the women, and teaching them to read. I have noticed a greater desire on the part of the women to learn to read than ever before. We took the first steps toward a woman's training class this winter. Five women from our circuit, and three from Chong Dong Church in Seoul, attended Mr. Jones' training class, and spent a week of profitable study. We hope to have one woman from each out station come up for study next year, and thus train workers for the various places.

Our Epworth League at Chemulpo is wide awake. Of the nineteen young women, only eight can read. These eight are teaching the other eleven to read. The department of "Mercy and Help" sends one of its members each week to read to a dear old blind woman of our congregation, and others visit the sick and the poor.

Last year we asked for one Woman's Foreign Missionary Society worker, which request was not granted. The work has increased to such proportions, that we now plead for two. The 400 women and girls in our church well scattered about, in twenty-one villages, are not being cared for as they should be, and the thousands within our reach, are still living in their darkness and sin without the knowledge of the Savior.

PYENG YANG.

Mrs. Hall says in her report:

We are expecting valuable help from Esther Kim Pok, but the work among the women and girls upon this circuit has grown to such proportions that we must plead for two evangelistic workers at once.

Mrs. Noble and Mrs. Follwell continue to do more than they are able, but feel unequal to the great opportunities before us, in day school and country work.

I made one country trip this year, one hundred miles to the north. The places I visited were in the vicinity of the gold mines. While Mr. Bunker was here he had quite an interesting work at Cheraepalpe, but this place now lacks the presence of the missionary.

At Onsan, a good sized village a few miles from the mines, Mr. Bunker bought a house and placed in it one of our Christian families from Pyeng Yang. Here we spent most of our time. It is a hard place for Christian work. The mines draw the worst classes, and almost every house in Onsan is devoted to supplying the demands for alcoholic liquors. There they brew from a species of broom corn.

Altho Mr. O and his wife had been living and working here three months, there had been no visible results, and they were feeling rather discouraged. But our visit was blessed as a means of stirring up interest. We visited nine different homes by invitation, and sold a Gospel or a catechism in most.

The custom of seclusion of women is much more strict here than in any place I have been. The young women do not go out at all, and the older women only at night. This makes the work more difficult and Mrs. O had only been able to meet a few, but with us she visited these homes, and through them will be able to reach others. Each evening we held a meeting. After Mr. O had preached to the men, they were dismissed, and Mrs. O, Susan and I held a meeting, attended by twelve to sixteen women, and several little girls. We spent two Sundays there, and on the last one three men and the wife and daughter of one of them, decided they wanted to be Christians, and promised to stop making and selling wine, and to destroy their fetiches. Others were almost persuaded. Mr. and Mrs. O feel our visit will do much good. They had hardly been able to reach the women before, and the few boys and men who came into their meetings were rude, often laughing and making a noise when Mr. O prayed. They are now quiet and respectful. If only we had enough foreign missionaries so that places like this might be visited even once a quarter, I feel sure the harvest would be good. At the time of my visit the work seemed so difficult and discouraging that I doubted the advisability of continuing it. But I have been happily surprised by each month's report since, and would not like to see it closed.

We still continue our Wednesday afternoon meetings at the home of my former patient, Mrs. Whang at the Wai Sang, but so far have been unable to reach any but a few other patients. However, the meetings have proved a great means of grace for the household. Mrs. Whang and her son are now baptized. The grand-mother and two

daughters are also converted, and now the husband is stopping drink, and wants to become a Christian. The son has attended our boy's school all the year, and one daughter our day school.

Mrs. Follwell reports:

The work among the women probationers in Pyeng Yang and among the women across the river at Pong Nong Dong, and at Chil San Li, has progressed during the year. I have visited these places once a week whenever possible. During January and February, on account of illness, I was unable to do anything. This spring, as soon as I was strong enough, I assumed my duties. However, I was compelled to leave much to the Bible women, only directing their work, which they have done faithfully. They have visited from house to house, teaching the catechism and selling Christian books. Not only in Pyeng Yang City are the women seeking for the light, but in all the country round about.

Mrs. Noble reports:

For only a little over four months of the past year has it been possible for me to do my regular missionary work in Pyeng Yang.

Last summer our little daughter and myself were very ill with the fever, and as a result, in the fall, we were advised not to remain in Pyeng Yang, but to spend the winter in Chemulpo by the sea. So all my many and cherished plans were laid aside, and I tried to whisper, "as God will."

During my absence I kept in touch with the women through written correspondence, and perhaps wrote more letters about our work to friends to America than I might have done had I been at work here all winter.

The training class I had intended holding for the women was held by Mr. Noble, in connection with one for the men. There were twenty-one women in constant attendance. They were the leaders in Pyeng Yang and from the circuit. The class was held for three weeks.

The Bible women and school teachers under my charge during the year have made two thousand four hundred and forty-seven visits, and have sold seven hundred books. They are all earnest Christian women, doing a good work for the Master.

One, Salome Kim, school teacher and Bible woman at Kang Syo, has as her work the charge of all the regular services, Sunday School Superintendent, the daily teaching of a few girls in school work, and house to house visiting in eleven villages, teaching the women and girls in their homes. There are not many girls in Kang Syo belonging to Christian homes, and the other families are much averse to sending their daughters to school for fear they will become Christians. In the different villages she has eleven girls and four boys whom she is instructing, and in the day school four girls, the daughters of Christians. She has been at work there one year only, but has had great success.

Two of the Bible women have country itinerating as their chief duty. Together they have visited six hundred and sixteen homes, teaching the Bible and the Catechism.

During Buddha's birthday celebrations, lasting a week, we held all-day services for the crowds of sight seers who came up to the city. Our Bible women and helpers, and I, took turns during the day to teach of the unknown God. Many weary men and women were glad of the retreat in the cool chapel, and during those few days several hundred people heard for the first time of the Saviour of the world.

I can see a marked growth in knowledge, truth and grace, in the Christians during the past year. The whole membership of the church in Pyeng Yang and on the Circuit is one thousand two hundred and seventy, about one-third of them being women.

Would that I were a "persuasive voice," or a gifted pen, so that I might be able to touch the heart of some in the Master's vineyard, and cause them to feel our great need of a new church for our over-grown congregation. Would not a real knowledge of the need create in some one a desire to help us?

We also need a Woman's Foreign Missionary Society evangelistic worker, who can devote her time to travelling this circuit, and to the teaching of the women and girls. We need, too, one for work here in Pyeng Yang. The work is growing rapidly, and the possibilities for great success in any line of missionary enterprise are unlimited, besides the imperative need for help in giving instructions to those already Christians.

At a recent meeting of about fifty of the full members, women and girls, at our home, it was a great pleasure to see such sincere happy, Christians together. During the meeting they decided to have me write for them a plea for new missionaries, they dictating, and then signing it by a Committee. The translation is as follows:

*"To the Ladies of America:—*We, the women of the country districts, petition you to send us an American teacher to teach the women who believe in Jesus and long to know more of Him, and also to teach others who are still in the awful darkness. The church has grown greatly, but we need a woman evangelist who can come to us in the country, to our towns and villages, and teach us.

"Also, we the women of Pyeng Yang desire another worker to come here. 'The harvest is great but the laborers are few.' Please send us more laborers.

We hope and pray for the coming of the teachers.

SIGNED: { The Women of Pyeng Yang.
 } The Women of the Circuit."

SU WON AND KONG CHU CIRCUITS.

On account of the broken ranks in our force during the past year, no one of our Woman's Foreign Missionary Society workers has found it possible to visit the Southern Provinces. However, the three Bible women granted us by the British and Foreign Bible Society have done most efficient service, which has resulted in many accessions to the church. These three faithful Bible women have done what they could, but what are they among the vast population of that region?

Thousands more would gladly have listened to the message, had the

opportunity been given them. The hearts of these simple country people are peculiarly open to the gospel and they are constantly sending most pathetic appeals to us for help, and when we must refuse them they reply, "Will you do nothing to save us, too? Do you care nothing for us?"

We the missionary workers in Korea, beg with all the earnestness of our souls that a sufficient number of laborers be speedily sent to reap in this field which is so ripe to the harvest.

Report XII.—Korean Christian Advocate and Chong No Bookstore.

Our little church paper has entered upon its fourth year and the list of subscribers has never been as large as at present. It is meeting the want its original promoters felt it would meet and is undoubtedly a unifying influence between the members of the church. The paper does not meet expenses. We receive 36 sen a year in Korean money and up to within this month paid 52 sen, gold, a year to get it printed. Now with nickels at 30 per cent. discount you can see that there will be a discrepancy when the accounts are balanced. Then again not all subscriptions are paid. In fact I have given my whole time to the paper trying to make it interesting and profitable to the readers, and to the financial part have given very little time other than to receive and credit the moneys offered me. Mr. Song keeps the subscription list and some day we may take time to find out how much you owe us, but for the present all I could do was to pay from the funds of the M. E. Tract Society and Sunday School Union the bills as presented. The Tract Society is credited with the receipts.

The paper goes to the following places:

서울 340; 인천 90; 수원 6; 용인 5; 리천 8; 강화 36; 교동 1; 곡천 6; 양주 3; 죽산 5; 연안 11; 백천 2; 협곡 3; 통천 1; 평양 73; 삼화 45; 룡강 5; 양덕 1; 원산 10; 안변 9; 충주 1.

Taking the provinces, we send into 경기도 500; in the capital 340; in the country 160; 황해도 13; 평안도 113; 함경도 19; 강원도 4; 충청도 1. The Mission of the Church South subscribes for 142 copies and there are a few exchanges, making the total up to 810, the size of the edition printed this week.

The editor feels much encouraged in the support he receives from the Koreans who send him contributions from time to time, but for help received from his foreign brethren aside from direct solicitation he is under little obligations. We aim to put into the paper church news and it is encouraging to find the reports of work in different parts of our field

reported to us by the brethren. Then those who die triumphant in the faith receive a word. Our people still die well.

Our bookstore at Chong No continues along on the same lines of supplying good wholesome literature to the Korean people. I do not know of any direct conversions that might be traced to the store, but the great day will reveal that much good has been done in the way of opening and enlightening the darkened heart and mind thro the books sold by us. The store aims to cover expenses and so does not come under the head of charity. The depreciation of the Korean coin is giving us much trouble. Our sales and receipts the last year were

1899	May	volumes	246	\$	37.37
"	June	"	194		17.63
"	July	"	220		26.11
"	August	"	348		48.79
"	September	"	139		20.90
"	October	"	398		57.31
"	November	"	355	Med. Col. supplied	102.59
"	December	"	204		36.74
1900	January	"	155		30.62
"	February	"	142		24.12
"	March	"	385		61.12
"	April	"	238		34.77
volumes 3024				\$	498.07

In April an inventory was taken showing the stock on hand, showing 7216 books on our shelves and sheets 103. From this we must take as dead stock 1885 volumes on the death of the Queen five years ago, leaving on hand 5331, which might be appraised at yen 500.00. We have in bank this day yen 86.26; bills receiveable yen 15.00; bills payable yen 47.90; value of property yen 1500.00; present valuation of plant yen 2053.36. January 14, 1897, or a little over three years ago, stock and plant yen 1352.38. The property was then valued at 1000 yen; in this statement it is valued at 1500 yen. But if our estimate of the stock on hand is not too high we still show a gain of yen 200.98. This statement is unsatisfactory but is the best I can make just now. It is clear, however, I think that our bookstore in the center of the city has established its right to continuance. I am sure it is known not only by our own people but by those of other missions.

Respectfully submitted,

H. G. APPENZELLER.

Report XIII.—Theological Class.

The Theological Class of the Mission met at Chemulpo this year from January 23 to February 3, 1900, giving us nearly two whole weeks with them. There were present eight Local Preachers, and four Exhort-

ers, and five young men who were permitted to attend as candidates for admission to the class. It was understood that the membership in the class was limited to our preacher Licentiate, and the others were regarded as special students. This gave the class a total membership of seventeen.

The course of study consisted of Psychology, Systematic Theology and Homiletics taught by Brother Noble; Historical Theology by G. H. Jones; lectures on the Ritual by Brother Swearer, and Brother Appenzeller also gave the class instruction in Theology.

The session was a very interesting one to all concerned. The students entered upon the work with genuine enthusiasm and did most satisfactory work on the course laid out for them. The work was necessarily elemental in its character, but it was the beginning of this kind of work for Korea. We had no text books but manufactured them as we went along which delayed the work somewhat. But more embarrassing even than the lack of text books was the lack of defined and well known terms in which to express theological ideas. Whether in history or in theology proper it was the same difficulty. But a beginning had to be made and we made it. And the blessing of God rested upon us and we were able, even with the imperfect media of communication at our service, to broaden and deepen the knowledge of our Korean brethren. It will be hard for any one unacquainted with the conditions to appreciate the difficulty under which we labored. For instance, what can you do with a language which has no settled term for the words "person," "personality," "justification," "conditional;" let alone terms like "molecular," "ontology," "teleological!" and others. We thank God that we came out of the ordeal alive. And doubtless the students join us in this thanksgiving.

A beginning has been made, and that is something. One of the lectures on church history was condensed, and appeared in one of the leading dailies of Seoul as an editorial, conveying instruction to an unexpected class. But better still, out of our work with the class last year we are promised an elemental text book on psychology. This will be of much value to those who may have to travel the road we have come so laboriously this year.

While on this question of terms I would like to ask whether something might not be done before we separate, to fix the Korean equivalents of a few of the most important terms, as far as we are concerned? I add a few of the terms I would like to see settled:

regeneration	justification	sanctification	atonement	guilt
godly	general	conditional	subjective	person
knowledge	conscience	attribute	moral	idea

These are but random suggestions which come to me at the moment. There are many others in which we are all interested, and the knowledge of which would greatly add to our efficiency. There is no "term" question as in Korea as the expression goes—that is, a debate as to the proper term to use for the Deity; but there is a larger and greater "term" question here in this matter to which I have alluded. The Korean language

is heathen as well as the people, and must be converted, we are all discovering.

For next year we plan to continue the work from the point we laid it down this year. It will continue along the lines of systematic, historical and exegetical theology, with instruction in homiletics and church polity. This is the great work of the Mission pressing upon it at the present time. At least one month should be given to the work and October is probably the best month in which we can meet.

GEO. HEBER JONES.
W. A. NOBLE.

Report XIV.—Hymn-book Committee.

In our report of last year we recommended that a new edition of the Hymn-book be issued, and stated that we had sufficient new matter to increase the hymn-book from 90 to 150 hymns. This new edition, the fifth in the series, has now been issued and contains 176 hymns in all, an increase to nearly double the size of the fourth edition. Most of the new hymns are by the editors, but we are very glad to report some very creditable hymns, original, by the Korean Christians. The problem of translating our grand Western hymnology into Korean is a very serious one. Only the Chinese ideographs are used by the native scholars in poetical composition. To write poetry which is not a trans literation of Chinese in the *unmun* or popular script is a task from which the natives have so far shrunk—how much more then must a foreigner hesitate to attempt it.

In spite of the limitations under which we labor we have every reason to believe that our efforts have been of help in the devotional life of the church, and it may even be said without boasting that we in holding to the popular script for our hymns have inaugurated a new departure in Korean poetry. We have done our best to make the fifth edition an improvement on all that has gone before, but realize that there are still many defects to be corrected.

In preparing and putting through the press this edition I have greatly missed the help and counsel of my colleague Miss Rothwieler, who is necessarily detained in America. She was able, however, to prepare some matter for the hymn-book before her departure, which was of much value. I regret that some suggestions sent from America reached me too late as the book was already in the press.

A new arrangement of the hymns has been adopted in the present book which we trust will greatly add to its usefulness. The first part of the book is taken up with the standard hymns of the church, such as are suitable for the more formal services of worship. Then come hymns in lighter vein adapted for the social meetings. These are followed by children's hymns and miscellaneous hymns.

We have also added some parts of the ritual, and this feature should include the entire ritual, for the services for dedication of churches and

for corner-stone laying will be in much demand among us for many years to come.

We are glad to mention the oneness with us of our brethren of the Methodist Episcopal Church, South, in the use of the Hymnal, which now prevails throughout our common church. In this we are in line with the suggestions of the Commission on Federation of the two Churches.

The fifth edition has been issued only in large type, owing to the lack of facilities in the press. This is already exhausted, and we shall soon have under way the sixth edition in which we shall correct the typographical errors which have appeared.

Respectfully submitted,

GEO. HEBER JONES.

Report XV.—Audit Mission Accounts.

To the Annual Meeting:—

Your auditor of Mission accounts reports that he audited the books of the Treasurer of the Committee of the Methodist Episcopal Tract Society and Sunday School Union for the years 1897, 1898, 1899 and to May 10th, 1900, and that he found them correct. Also that he examined the Trial Balances of the Mission Treasurer's accounts for the years 1897 and 1898 and found them correct.

WILBUR C. SWEARER,

Auditor.

Report XVI.—Tract Society and Sunday School Union.

To the Annual Meeting:

The following is a summary of the report made May 22nd to the Committee of the Methodist Episcopal Tract Society and Sunday School Union, January 1st, 1898 to May 9th, 1900:

TRACT SOCIETY.

Received from Tract Society and from sales	Gold Yen.
of tracts and papers.....	1548.18
Expended in various publications.....	1468.56
Balance on hand.....	79.62

SUNDAY SCHOOL UNION.

Sunday School Union and Sundry Receipts.....	533.08
Expended in publication of Sunday School Lessons.....	373.44
Balance on hand.....	159.64

I call the attention of the Committee to the receipts from the sales of our books: 1898, Yen 161.68; 1899, Yen 231.09; 1900 to May 9th, Yen 200.11.

On May 15th we had the following tracts on hand: Baptismal Catechism, 1108; Conversations with a Temple Keeper, 2516; General Church Catechism, 438; Korean Methodist Hymnal, 742; Methodist Catechism, 720; Entering the Door of the True Doctrine, 94; The Larger Catechism, 58; Bible Picture Book, 222; Articles of Religion and Ritual of the Methodist Episcopal Church, 40; New Testament Catechism, 475; Sin like Leprosy, 923; Tract on Faith, 45. Total number of volumes, 5581.

Gold Yen.

Total valuation of the stock.....	275.27
Bills receivable on account books sold.....	309.23
Total.....	584.50

In making my quadrennial report to the Tract Society in New York I found we had printed in

	Vols.	Pages.
1896	7000	374000
1897	5000	582000
1898	3000	60000
1899	8000	126000
	<hr/> 23000	<hr/> 1440000

This is exclusive of the Christian Advocate. The previous quadrennium we printed

	Vols.	Pages.
1892	<hr/>	<hr/>
1893	1000	176000
1894	<hr/>	2000
1895	5000	105000
	<hr/> 6000	<hr/> 283000

Gain	Vols. 17000	Pages 1157000
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The Sunday School Union printed 1896-1899

	Vols.	Pages.
	1400	258800
1892-1895	<hr/>	18200

Gain	Vols. 1400	Pages 240600
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The Committee will see that a number of our books need reprinting. You will notice the Korean Primer is out of stock, but an edition of 3000 is now going through the press. In my letter to the office on February 1, 1900, asked for \$200.00 from the Tract Society for the publication of Binney's Compend. I have already received \$50.00 for this purpose and \$50.00 for the regular work.

I have been Treasurer of this Committee since September, 1893, or nearly seven years, and Custodian since August, 1896, or nearly four years.

I must ask the Committee to relieve me of both these duties, and I hereby resign, the same to take effect immediately. I shall be happy to remain on the Committee, but must be relieved of the duties of Treasurer and Custodian.

Respectfully submitted,

H. G. APPENZELLER.

Report XVII.—Courses of Study.

I. CLASS LEADER'S COURSE.

To be studied

- (1) Luke and Acts.
- (2) M. E. Catechism, (Jones).
- (3) Bible Story Book, first third, (Miss L. C. Rothweiler).
- (4) General Rules.

To be read

Leading the Family in the Right Way.
The Temple Keeper.
Sabbath Observance.

II. EXHORTER'S COURSE.

(a) FIRST YEAR.

To be studied

- (1) Gospel of St. John.
- (2) Epistle of St. James.
- (3) Bible Story Book, second third, (Miss L. C. Rothweiler).
- (4) Articles of Religion.
- (5) Elementary Geography, first half, (Mrs. D. L. Gifford).

To be memorized

- (6) Psalm 1.
- (7) Psalm 23.
- (8) I Corinthians 13.

To be read

Pilgrim's Progress, Vol. I, (Gale).
The Two Friends, (Moffett).

(b) SECOND YEAR.

To be studied

- (1) Gospel of St. Matthew.
- (2) Epistles of St. Peter.
- (3) Life of Christ, first half, (Gifford).
- (4) Bible Story Book, last third and review, (Miss L. C. Rothweiler.)
- (5) Acts 7, Hebrews 11.
- (6) Elementary Geography, finish and review, (Mrs. D. L. Gifford).

To be memorized

- (7) Psalm 46.
- (8) Isaiah 53.
- (9) Matthew 5.

To be read

Pilgrim's Progress, Vol. II, (Gale).

III. LOCAL PREACHER'S COURSE.

(a) FIRST YEAR.

To be studied

- (1) Genesis.
- (2) Mark, and Romans 1-8.
- (3) Universal History, Native script, (Scranton).
- (4) Scripture Geography.
- (5) Discipline, Part I.
- (6) Elementary Physiology.

To be memorized

- (7) Genesis 1; Matthew 5 and 6; Psalm 8.

To be read

Evidences of Christianity, (Martin).

Life of Wesley, (Mrs. Sites).

(b) SECOND YEAR.

To be studied.

- (1) Exodus.
- (2) Romans 9-16.
- (3) Theology. Binney's Compend, Part I, (Appenzeller).
- (4) Discipline, Parts II-IV inclusive.
- (5) Church History. Introduction—Early Period, (Jones).
- (6) Homiletics, begin, (Noble).

To be read

Psalms 1-41.

Romanism and Protestantism, (James).

(c) THIRD YEAR.

To be studied

- (1) Leviticus.
- (2) Hebrews.
- (3) Theology. Binney's Compend, Part II, (Appenzeller).
- (4) Psychology, (Noble).
- (5) Church History. Mediæval Period, (Jones).
- (6) Wesley's Sermons 1-10.

To be read

Psalms 42-72.

(d) FOURTH YEAR.

To be studied

- (1) Deuteronomy.
- (2) I and II Corinthians.
- (3) Theology. Binney's Compend, Parts III and IV, (Appenzeller).

- (4) Church History. Reformation and Modern Period, (Jones).
- (5) Wesley's Sermons 11-25.
- (6) Ritual.

To be read

Psalms 73-150.

Report XVIII.—Course of Study in Korean Language.

FIRST YEAR.

1. The Alphabet and Syllabaire. (The latter to be thoroughly drilled under Korean teacher.)
2. The Noun in its simple forms with post positions. (See Scott's Manual, Underwood's Grammar).
3. The Pronoun. (See Underwood's Grammar, 60-66 inclusive.)
4. The Verb:
 - a. Simple Indicative, Interrogative, Imperative of present, past and future in low, high and middle form. (See Gale 1-36.)
 - b. Simple subordinate forms. (See Gale 88-92.)
 - c. Participial forms. (See Gale 120-124. Underwood's Grammar 150-154.)
 - d. Adjective, adverbial and substantive forms. (See Underwood's Grammar.)
5. Salutations and dismissals (consult teacher).
6. Chinese and Korean Numerals and counting of money.
7. Euphonic peculiarities. (See Scott and Underwood.)
8. Sentences in Scott's Manual up to page 200. and adverbs according to Scott.
9. To be committed: The Lord's Prayer and Apostle's Creed.
10. To be read and studied: First eight chapters of Matthew.
11. To be read: Methodist Catechism.

Books recommended;—Mrs. Baird's Fifty Helps; Scott's Manual; Underwood's Grammar; Gale's Grammatical Forms; Gale's Dictionary, and French Grammar and Dictionary.

Perfect freedom in consulting any member of the examining committee is urged.

SECOND YEAR.

1. Connective Particles. (See Gale.)
2. Pronouns: Demonstrative, as **그; 이; 더.**
 Reflexive, as **스스로.**
 Collective, as **모도.**
 Relative, as **바.**
 Intensive, as **만.**
 Distributive, as **각**
 Reciprocal, as **서로**

Interrogative, } as 누가; 었 던.
or Indefinite, }

3. Compound tenses of the verb, as **하엿섯소**; **하엿섯섯소**; **하
더라**; **하엿더라**; **하엿섯더라**; **하노라**, etc.
4. Desiderative, as **하고저호오**.
Hortatory, as **합세다**.
Exclamative, as **하노고나**.
Dubitative, as **하넌지**.
Promissory, as **하마**.
Petitionary, as **하쇼셔**.
(See Gale's Forms.)
5. Noun Classifiers. (See Underwood's Grammar, 77, and others.)
6. Complimentary terms for second and third persons. (Consult teacher.)
7. Completion of sentences in Scott's Manual and extemporary conversations.
8. Remainder of Gospels and Methodist Catechism to be studied and names of the books of the Bible to be learned.
9. Ten Commandments to be committed.
10. To be read: **성경도설** and **요축문답**.

THIRD YEAR.

1. Involved sentences and connective particles.
2. Complex forms of noun endings, as **익게로**, etc.
3. Completion of all verbal forms according to Gale's Grammatical Forms.
4. Elision and its laws. (See Gale, 136.)
5. Idioms and proverbs. (Consult teacher.)
6. Literary forms. (See Gale.)
7. General review.
8. Ability to pray in public and to preach or address a congregation.
9. To be studied: Acts, Epistles, Methodist Ritual, and completely analyze **요축문답**.
10. To be read: **오른행실**, all five volumes.

List of Missionaries.

Name.	Conference.	Year App'ted.	Present Address.
Wm. B. Scranton, M. D....	N. Y. East....	1884...	Seoul, Korea.....
Henry G. Appenzeller.....	Philadelphia....	1884...	Seoul, Korea.....
Geo. Heber Jones.....	N. N. Y.....	1887...	Chemulpo, Korea..
Wm. B. McGill, M. D.....	.....	1889...	Wonsan, Korea....
W. Arthur Noble.....	Wyoming.....	1892...	Pyeng Yang, Korea.
D. A. Bunker.....	Japan.....	1895...	Seoul, Korea.....
E. Douglass Follwell, M. D.	.....	1895...	Pyeng Yang, Korea.
Geo. C. Cobb.....	Nebraska.....	1898...	Linwood, Neb., U.S.
H. C. Sherman, M. D.....	.....	1898...	U. S.....
Wilbur C. Swearer.....	Pittsburg.....	1898...	Seoul, Korea.....
S. A. Beck.....	N. W. Neb.....	1899...	Seoul, Korea.....
Elmer M. Cable.....	N. W. Iowa....	1899...	Seoul, Korea.....
C. D. Morris.....	Puget Sound....	1900...	Pyeng Yang, Korea.

NO LONGER MEMBERS OF THE MISSION.

Franklin Ohlinger.....	Cent'l Ger....	1887...	Hinghua, China....
W. J. Hall, M. D.....	.....	1891...	Deceased 1895.....
J. B. Busted, M. D.....	.....	1892...	Brooklyn, N. Y....
A. M. Brooks.....	Japan.....	1898...	Tokyo, Japan.....

Summary of Statistics.

Year.	Full Members.	Probationers.	Total.	Gain.	Baptisms.	Local Preachers.	Sunday Schools.	Teachers and Scholars.	Total Contributions Native Church.
1888	11	27	38	.....	34	2	3	43	.....
1889	9	36	45	7	27	2	3	43	.....
1891	15	58	73	28	9	1	2	76	.....
1893	68	173	241	168	80	4	5	133	Yen *
1894	76	145	221	.....	51	2	4	170	77
1895	122	288	410	189	76	5	6	398	266
1896	223	588	811	401	145	8	7	536	756
1897	30	1074	1379	568	246	8	15	1017	.....
1898	556	1502	2058	679	461	10	27	1115	1296
1899	640	1967	2616	558	360	13	27	1265	1795
1900	792	3105	3897	1281	580	13	25	1409	1892

* The Yen is equal to \$.50 American money.

Ladies of the Woman's Foreign Missionary Society.

Name.	Branch.	Year Ap'ted.	Present Address.
Mrs. M. F. Scranton.....	N. E. and N. Y.	1884..	Seoul, Korea.....
Miss L. C. Rothweiler....	Cincinnati.....	1886..	Newport, Ky., U. S...
Mrs. Rosetta Sherwood Hall, M. D. [2].....	New York.....	1890..	Pyeng Yang, Korea.
Miss Josephine O. Paine..	New England....	1892..	Seoul, Korea.....
Miss Mary M. Cutler, M.D.	Cin. and N. Y....	1892..	U. S.....
Miss Ella A. Lewis.....	New York.....	1891..	Seoul, Korea.....
Miss Lulu E. Frey.....	Cincinnati.....	1893..	Seoul, Korea.....
Miss Lillian A. Harris, M. D.....	Cincinnati.....	1897..	Seoul, Korea.....
Miss Nellie Pierce.....	Philadelphia....	1897..	Seoul, Korea.....
Miss Emma Ern- berger, M. D.....	Cincinnati.....	1899..	Seoul, Korea.....

NO LONGER MEMBERS OF W. F. M. S.

Miss Meta Howard, M. D.	Northwestern..	1886..	U. S.....
Mrs. Margaret Bengel Jones [1].....	Cincinnati.....	1890..	Chemulpo, Korea...
Mrs. Mary Harris Follwell [3].....	Cincinnati.....	1893..	Pyeng Yang, Korea.

[1] Married Rev. Geo. Heber Jones of the Parent Board, 1893.

[2] Married Dr. W. J. Hall of the Parent Board, 1892.

[3] Married Dr. E. D. Follwell of the Parent Board, 1897.

Annual Meetings of the Mission.

NO.	DATE.	PRESIDENT.	SECRETARY.
1	August 17, 1885.....	H. G. Appenzeller.....	H. G. Appenzeller.
2	July 10, 1886.....	H. G. Appenzeller.....	W. B. Scranton...
3	September 12, 1887....	Bishop Warren.....	W. B. Scranton...
4	September 24, 1888...	Bishop Fowler.....	W. B. Scranton...
5	September 23, 1889...	Bishop Andrews.....	W. B. Scranton...
6	August 20, 1890.....	H. G. Appenzeller.....	W. B. Scranton...
7	June 10, 1891.....	Bishop Goodsell.....	G. H. Jones.....
8	August 25, 1892.....	Bishop Mallalieu.....	G. H. Jones.....
9	August 31, 1893.....	Bishop Foster.....	G. H. Jones.....
10	January 16, 1895.....	Bishop Ninde.....	G. H. Jones.....
11	August 28, 1895.....	W. B. Scranton.....	J. B. Busted.....
12	August 19, 1896.....	Bishop Joyce.....	H. G. Appenzeller.
13	May 5, 1897.....	Bishop Joyce.....	G. H. Jones.....
14	August 25, 1898.....	Bishop Cranston.....	G. H. Jones.....
15	May 12, 1899.....	Bishop Cranston.....	W. A. Noble.....
16	May 14, 1900.....	W. B. Scranton.....	G. H. Jones.....

Statistical Tables 1 and 4.

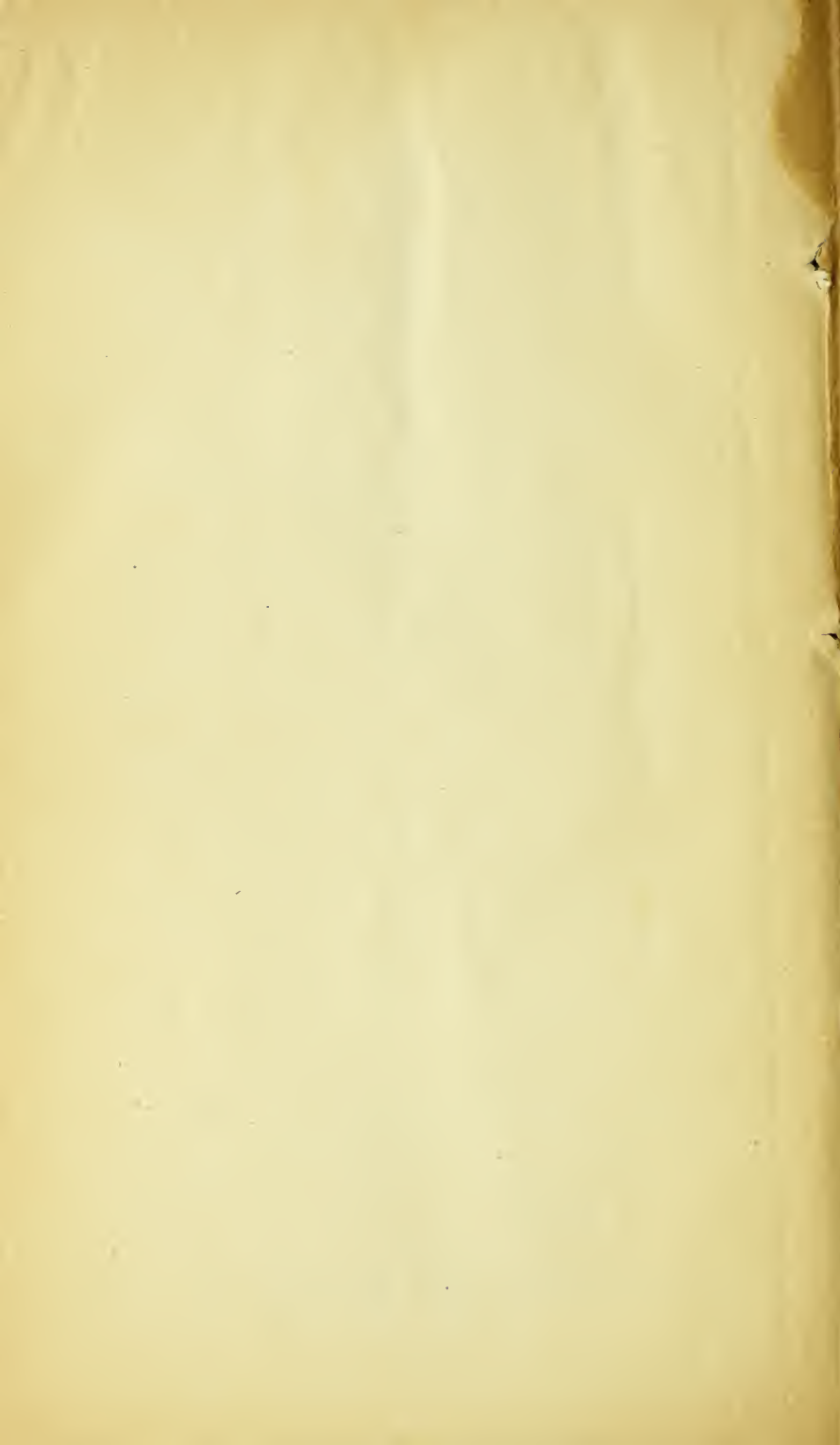
NAMES OF CHARGES.	MEMBERSHIP.						BAPTISMS.		SUNDAY SCHOOLS.		CHURCH PROPERTY.				MISCELLANEOUS COLLECTIONS.																																						
	Probationers.			Full Members.			Local Preachers.			Deaths.		Children.		Adults.		Schools.		Officers and Teachers.		Scholars.		Churches.		Probable Value.		Parsonages.		Probable Value.		Pastoral Support.		Current Expenses.		Missions.		Building Churches.		Korean Religious Tract Society.		Bible Societies.		Benevolent Collections.											
	'96	'99	1900	'96	'99	1900	'96	'99	1900	'96	'99	1900	'96	'99	1900	'96	'99	1900	'96	'99	1900	'96	'99	1900	'96	'99	1900	'96	'99	1900	'96	'99	1900	'96	'99	1900	'96	'99	1900	'96	'99	1900	'96	'99	1900								
First Church, Seoul.....	105	187	224	62	122	128	3	3	5	3	2	10	4	4	8	40	3	1	11	16	206	226	1	1	10000	10000	1	1000	1	1000	70	146	65	5	6	15									
Talsung Church, Seoul.....	105	102	108	81	146	205						
Hal-dwin Chapel, Seoul.....	39	44	18	18	17	16	1	2	3					
Chemulpo Circuit.....	67	493	215	27	216	98	1	5	4					
Kang Wha Circuit.....	219	97			
Yonan Circuit.....	424	28			
Iyeng Yang Circuit.....	30	632	1137	21	77	133	1	3	2		
Su-won and Kong-chu Circuit.....	27	359	627	10	67	83		
Wonsan Circuit.....	215	133	133	4	4	4	2		
Total.....	588	1967	3105	223	649	792	8	13	12	7	18	44	9	74	261	506	27	25	73	83	1042	1326	15	33	14804	13131	21000	165	381	659

Gains in 1900: Probationers, 1138; Full Members, 143; total gains, Membership, 1281; Baptisms, 245.

NOTE: All property values and contributions are expressed in yen. The Yen is equal to \$.50 American money.

W. B. SCRANTON,

Statistical Secretary.





287.6
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1901

OFFICIAL MINUTES

OF THE



SEVENTEENTH

ANNUAL

MEETING

KOREA MISSION,
METHODIST EPISCOPAL
CHURCH

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METHODIST PUBLISHING HOUSE.
SEOUL.



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1901

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American University
October 9, 1924

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1901

OFFICERS AND COMMITTEES.

OFFICERS.

PRESIDENT,	BISHOP D. H. MOORE.
SECRETARY,	W. C. SWEARER.
ASSISTANT SECRETARY,	S. A. BECK.
KOREAN SECRETARY,	NO PYENG SUN.
TREASURER,	D. A. BUNKER.
INTERPRETER,	SUPERINTENDENT W. B. SCRANTON.

COMMITTEES.

M. E. Tract Society and Sunday School Union.

G. H. Jones, H. G. Appenzeller, W. B. Scranton, Mrs. M. F. Scranton, Miss L. E. Frey, W. C. Swearer, D. A. Bunker.

Finance.

D. A. Bunker, W. B. Scranton, H. G. Appenzeller, G. H. Jones, W. A. Noble.

Epworth League.

G. H. Jones, W. A. Noble, Miss L. E. Frey, Miss J. O. Paine, Miss Nellie Pierce, Mrs. Mary Whang, Kim Keui Pom, No Kwang Ok, Yi Eun Sung, Kim Sung Ho.

Conference Course of Study, and Local Preachers and Exhorters.

W. B. Scranton, G. H. Jones, H. G. Appenzeller, W. A. Noble, S. A. Beck.

Study of the Korean Language.

W. B. Scranton, G. H. Jones, W. A. Noble, Mrs. M. B. Jones.

Resolutions.

W. A. Noble, S. A. Beck.

Audit—Mission Treasurer.

W. C. Swearer, S. A. Beck.

Audit—Treasurer Woman's Foreign Missionary Society.

Mrs. M. B. Jones.

Exch. GARRETT Biblical I. EVANSTON
JUNE 28, 1921. V 17, 1981 sent.

Audit—Press Books.

W. B. Scranton, D. A. Bunker.

Temperance and Social Reforms.

E. D. Follwell, D. A. Bunker, S. A. Beck, W. B. Scranton,
Miss E. Ernsberger, Miss Lillian Harris, Miss Mary Hill-
man.

Editors of the Hymn-book.

G. H. Jones, Miss L. C. Rothweiler.

Representatives on the Permanent Bible Committee.

G. H. Jones, D. A. Bunker.

Fraternal Relations.

W. B. Scranton.

Primary Schools.

D. A. Bunker, Miss L. E. Frey, Mrs. M. F. Scranton, W. A.
Noble, G. H. Jones.

ECCLESIASTICAL STATUS OF THE MEMBERS OF THE MISSION.

BISHOP MOORE IS RESIDENT BISHOP.

TRAVELLING MINISTRY.

Full Connection.

NAME.	CONFERENCE.
W. B. SCRANTON,	New York East.
H. G. APPENZELLER,	Philadelphia.
G. H. JONES,	Northern New York.
W. A. NOBLE,	Wyoming.
W. C. SWEARER,	Pittsburg.
S. A. BECK,	Northwest Nebraska.

Probationers.

E. M. CABLE,	In studies of the second year,	Northwest Iowa.
C. D. MORRIS,	In second year, with third year studies,	Newark.
W. B. MCGILL,	In studies of third year,	North China.

LOCAL PREACHERS.

NAME.	QUARTERLY CONFERENCE.
D. A. BUNKER,	First Church, Seoul.
E. D. FOLLWELL, M. D.,	Pyeng Yang.

EXHORTERS.

ALFRED A. SYKES,	Mead Memorial, Seoul.
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NATIVE LOCAL PREACHERS.

CLASS 1—FOURTH YEAR.

ORDAINED.	QUARTERLY CONFERENCE.
Kim Chang-sik,	Pyeng-yang.
Kim Ki-pom,	Yonan.
UNORDAINED.	QUARTERLY CONFERENCE.
Ch'oe Pyung-hon,	First Church, Seoul.

CLASS 2—THIRD YEAR.

NAME.	QUARTERLY CONFERENCE.
O Suk-hyung,	Pyeng-yang.
No Pyung-sun,	First Church, Seoul.
Song Ki-yong,	First Church, Seoul.

CLASS 3—SECOND YEAR.

Kim Sang-nim,	Kangwha.
Mun Kyung-ho,	First Church, Seoul.

CLASS 4—FIRST YEAR.

Chang Kyung-wha,	Chemulpo.
Pok Chung-chai,	Chemulpo.
Pak Neung-il,	Kangwha.

EXHORTERS.

CLASS 1—SECOND YEAR.

Ha Ch'un-taik,	Yonan.
Pak Sung-p'il,	Pyeng-yang.
Kang In-gul,	Samwha.
An Ki-hyung,	Kang-wha.
Kim Tong-hyung,	Su-won.
Pak Hak-sin,	Su-won.

CLASS 2—FIRST YEAR.

Yi Keuk-hyuk,	Mead Memorial, Seoul.
Ko Si-hyung,	Mead Memorial, Seoul.
Kim Ik-heui,	Su-won.
Yi Kyung-jik,	First Church, Seoul.
Kwon Sin-il,	Kangwha.
Kim Kyung-il,	Kangwha.
Whang Ch'ung-mo.	Samwha.
Kim Chai-sun,	Pyeng-yang.
Kim Sun-kyu,	Pyeng-yang.
Chang Wun-gun,	Chemulpo.
An Chung-su,	Chemulpo.
Son Seung-yong,	Chemulpo.
Ko Ch'i-il,	Yonan.
Min Ch'an-ho,	First Church, Seoul.
Yun Ch'ang-yul,	First Church, Seoul.

JOURNAL OF DAILY PROCEEDINGS.

FIRST SESSION.

THURSDAY, May 9th, 1901.

Opening.—The Seventeenth Annual Meeting of the Korea Mission of the Methodist Episcopal Church convened in the Mead Memorial Sang-dong church, Seoul, at 9 A. M., Bishop David H. Moore in the Chair.

Devotional Service.—The Doxology was sung in Korean, the Bishop asked Dr. W. B. Scranton to read the Ritual service in Korean, and assisted by Dr. Scranton the Bishop administered the Sacrament of the Lord's Supper to native and foreign members of the Mission and visitors present.

Roll Call.—The secretary of the last Annual Meeting, G. H. Jones, called the roll and the following responded:

W. B. Scranton, G. H. Jones, W. A. Noble, W. B. McGill, D. A. Bunker, E. D. Follwell, W. C. Swearer, S. A. Beck, E. M. Cable, C. D. Morris.

H. G. Appenzeller was reported on furlo. G. C. Cobb has taken work in his own Conference, and thus ceases to be a member of the Mission. H. C. Sherman, deceased.

The following members of the Woman's Conference were present:

Miss J. O. Paine, Miss L. E. Frey, Mrs. R. S. Hall, Miss E. A. Lewis, Miss Nellie Pierce, Dr. Lillian Harris, Dr. Emma Ernsberger, Miss Mary Hillman, Miss A. J. Hammond, Miss Ethel Estey.

Mrs. M. F. Scranton was ill. Miss L. C. Rothweiler and Dr. M. M. Cutler were reported on furlo.

The following native Local Preachers and Exhorters were present:

Kim Chang Sik, Choi Pyeng Hon, Ye Eun Sung, Kim Sang Min, No Pyeng Son, Song Keui Yong, Mun Kyeng Ho, Pak Nung Il, Yi Keuk Hyek, Ko Si Kyeng, Pak Sung Pil, Kim Tung Hyen, Kim Ik Heui, Pak Hak Sin.

Organization.—On nomination of E. M. Cable, W. C. Swearer was elected Secretary. No Pyeng Sun was elected Korean Secretary and Yi Eun Sung was elected as his assistant. Dr. Scranton was elected Statistical Secretary, D. A. Bunker, Treasurer, and S. A. Beck, Assistant Secretary. Dr. W. B. Scranton was elected as Korean Interpreter.

Committee on Nominations.—W. B. McGill, C. D. Morris and E. M. Cable were appointed as a Committee on Nominations.

Session Hours.—On motion of G. H. Jones the time between 9 S. C. and 12 M. was set apart for the business sessions, the first half hour to be spent in devotional exercises.

Introduction.—Mr. Alex. Kenmure, Resident Agent of the British & Foreign Bible Society, was introduced and made a brief address on the very harmonious relations existing between the Mission and the Bible Society.

Question 2.—The name of C. D. Morris (Newark) was called, his character was passed, and he was recommended for advancement to the studies of the third year.

Invitation.—An invitation was extended to the members of the W. F. M. S. to participate in the business of the sessions, and they were accorded the privileges of the floor.

Examinations.—On motion of G. H. Jones the committee on examinations in the Korean language were instructed to meet at the Treasurer's office at 2.30 P. M.

Devotions.—D. A. Bunker and Kim Chang Sik were appointed to conduct the devotional exercises Friday morning.

Committee on Minutes.—On motion of W. A. Noble the Secretaries were made a committee to publish the Minutes, and the printed record was made the official Minutes of the Annual Meeting.

Nominations.—The Committee on Nominations made its report and on motion the report was accepted. (See List of Committees.)

Question XIII.—The name of Dr. W. B. Scranton, (New York East) Superintendent, was called, his character passed, and he read his report.

Korean Report.—Yi Eun Sung, local preacher at Mead Memorial church, read his report. On motion his license was renewed.

Question XIII.—The name of H. G. Appenzeller (Philadelphia) was called and his character passed. Absent on furlo. The name of G. H. Jones (Northern New York) was called, his character passed, and he read his report of work on the Chemulpo, Kangwha and Yonan Circuits.

Report.—G. H. Jones presented the report for the representatives on the Permanent Executive Bible Committee, and on motion of W. B. Scranton the report was accepted and placed on file.

Adjournment.—The Doxology was sung in Korean and W. A. Noble pronounced the benediction.

SECOND SESSION.

TUESDAY, May 11, 1901.

Opening.—The second session opened with devotional exercises conducted by D. A. Bunker and Kim Chang Sik. At 9:30 Bishop Moore took the chair and the Journal of the first session was read in English and Korean, corrected and approved.

Devotions.—Dr. E. D. Follwell and Kim Keui Pom were appointed to conduct the devotions on Saturday.

Reports.—Mrs. M. B. Jones reported having audited the books of the Treasurer of the W. F. M. S. and found them correct.

For the Committee on Fraternal Relations, W. B. Scranton reported having attended the Annual Meeting of the M. E. Church, South, and the cordial reception accorded him.

Question XIII.—The name of W. A. Noble (Wyoming) was called, his character passed, and he read his report.

Reports.—C. D. Morris read his report, his character having been passed at the first session.

The name of Kim Chang Sik was called, examining committee reported, and he read his report in Korean of work on the Pyeng Yang Circuit.

E. D. Follwell.—The name of E. D. Follwell was called,

his License was renewed, and he read his report in English of medical work at Pyeng Yang. Having already been translated, the report was also read in Korean.

Question XIII—The name of W. C. Swearer (Pittsburg) was called, his character passed, and with the aid of a comprehensive map he made his report of work on the Suwon and Kong Chu Circuits.

Doxology.—At the close of the report the Bishop requested the singing of the Doxology in Korean.

Introductions.—Mrs. Josephine P. Campbell and Miss Carroll, of the Southern Methodist Mission, were introduced and made brief remarks.

Question V.—The name of E. M. Cable (Northwest Iowa) was called, his character passed, and he read his report as pastor of Baldwin Chapel, East Gate, Seoul.

Adjournment.—Announcements were made, the Doxology was sung and S. A. Beck pronounced the benediction.

THIRD SESSION.

SATURDAY, May 11th, 1901.

Opening.—The session convened at 9 A. M. The devotional exercises were conducted by E. D. Follwell and Kim Keui Pom. The Bishop took the chair and called for the reading of the minutes of the previous session. They were read in English and Korean and approved. E. M. Cable and Choi Pyeng Hon were appointed to conduct the devotional exercises on Monday.

Audits.—Dr. W. B. Scranton made a motion that he be permitted to present his accounts of the erection of the Mead Memorial Sang-dong church to the Treasurer of the Mission and that they be audited during the year.

G. H. Jones asked to have the accounts of the erection of the church at Chemulpo audited by the auditors of the Mission books. It was allowed.

Sunday Services.—W. B. Scranton moved that a committee be appointed to arrange for the Sunday services. The Chair appointed W. B. Scranton, G. H. Jones and W. C. Swearer.

Question XIII.—The name of D. A. Bunker was called and his character passed. He read his report as Superintendent of Pai Chai College. The report was read in Korean by Song Keui Yong.

W. B. Scranton reported the work at First Church, Seoul, in Korean and in English.

G. H. Jones asked permission to extend the thanks of the Chemulpo Church to the First Church, Seoul, for the financial aid they had given in the church building enterprise at Chemulpo.

Bishop Moore expressed his gratitude to the Korean Church for the aid afforded to the brethren in China during the late disturbances there.

Report.—Choi Pyeng Hon read his report of work in connection with the First Church, Seoul.

Resolution.—The following resolution was presented by W. B. Scranton:

WHEREAS, In God's providence Brother Choi Pyeng Hon has been called upon to suffer so much trouble in his family in sickness and in his recent successive bereavments,

Resolved, That we assure him of our sadness and express our sorrow to him in his affliction.

After the adoption of the resolution Bishop Moore offered an earnest prayer in behalf of Brother Choi.

Reports.—Kim Keui Pom read his report of work on the Wonsan and Yonan Circuits.

Kim Sang Nim read his report of work on the Kangwha Circuit.

No Pyeng Son read his report of work at Baldwin Chapel, East Gate, Seoul.

Mun Kyeng Ho read his report of work at First Church, Seoul, and on the Su-wun and Kong-chu Circuits.

Announcement.—The Secretary read an announcement that the reports of Woman's Conference would be read at their session at the Ewa Haktang on Monday afternoon, May 13th, from 2 to 4 o'clock and an invitation was extended to the members of the Mission to attend. The invitation was cordially accepted.

Question V.—W. B. McGill read his report of medical and evangelistic work on the Wonsan Circuit. The translated report was read by Kim Keui Pom.

Resolutions.—Resolutions relative to the Bible publication and distribution and the Bible Societies in Korea were read by G. H. Jones and were referred to the committee on resolutions.

Following this there was a discussion concerning the uniform use of the Lord's prayer in Korean.

Adjournment.—The doxology was sung and the benediction was pronounced by C. D. Morris.

SUNDAY SERVICES.

SUNDAY, May 12th, 1901.

Love Feast.—A love feast was conducted at 9 A. M. with W. A. Noble as leader.

Morning Service.—The service was conducted by W. B. Scranton in the new Mead Memorial, Sang Dong church. The opening services consisted of congregational singing from the Korean Methodist Hymnal, prayer, the Apostles Creed and singing by a mixed quartet.

Baptisms.—Bishop Moore assisted by Dr. W. B. Scranton administered the rite of Christian baptism to a number of men and women and several infants.

Sermon.—After the preliminary opening dedicatory services, Bishop David H. Moore preached to the Korean congregation from Phil. 11:5, "Let this mind be in you which was also in Christ Jesus." G. H. Jones interpreted the sermon to the Koreans.

Dedicatory Exercises.—After singing a hymn, the dedication of the Mead Memorial Church, which replaces the Tal-sung church in Sang Dong, was continued; Psalm cxxii was read responsively, W. C. Swearer, in behalf of the Trustees, presented the building to the Bishop to be dedicated as a Church for the service and worship of Almighty God; the Bishop read the declaration of dedication in English and W. B. Scranton read it in Korean, and the ceremony was concluded with prayer, the Doxology and the benediction.

Other Services.—At 4 P. M. in the Mead Memorial church Bishop Moore preached to the foreign community.

In the evening services were conducted in the various churches of the city.

FOURTH SESSION.

MONDAY, May 13th, 1901.

Opening.—The devotional exercises were lead by E. M. Cable and Choi Pyeng Hon. The Minutes of the third session were read in English and Korean and approved as corrected. W. B. McGill and Yi Kyeng Jik were appointed to lead the devotions at the next session, Tuesday morning.

Reports.—G. H. Jones reported for the committee on M. E. Tract Society and Sunday School Union.

Yi Keuk Hyek read his report of work in connection with the Talsung church.

Ko Si Hyeng read his report of work at the Talsung church and at Baldwin Chapel.

The report of Kang In Kol of work on the Pyeng Yang Circuit was read by Kim Chang Sik.

Kim Tong Hyen read his report of work on the Su-won Circuit.

Pok Chung Chai read his report of work on the Chemulpo Circuit.

Pak Nung Il read his report of work on the Chemulpo Circuit.

Introduction.—Rev. J. S. Gale of the Presbyterian Mission was introduced and addressed the Meeting in English and Korean.

Committee on Korean Language.—G. H. Jones reported for the committee on Course of Study in the Korean Language as follows:

According to the action of the last Annual Meeting the examination of W. C. Swearer, Miss Pierce, and Dr. Lillian Harris were held in November. W. C. Swearer was passed into the studies of the third year with certain recommendations for study on the course for the second year as review. Miss Pierce and Dr. Lillian Harris were graduated from the course, having passed satisfactory examination on the studies for the third year. The report for examinations held since the convening of this Annual session is as follows:—

C. D. Morris, Misses Estey, Hammond and Hillman, tho each of them has been on the field not over a half year, yet they have sustained a good examination on the studies laid down for the whole first year.

Dr. E. Ernsberger passed the examination for the second year.

W. C. Swearer has passed the studies of the third year. It is recommended that he study item number 7 in course for third year as a review and a fourth year.

E. M. Cable, has passed the studies of the second and third years. It is recommended that he study item number 7 in course for third year as a review and a fourth year.

On motion the report was adopted.

Conference Course of Study.—G. H. Jones reported for the Committee on Conference Course of Study as follows:—

W. B. McGill was admitted on trial in the Colorado conference and ordained deacon while he was on his vacation; he is now in studies of the third year.

E. M. Cable, passed his examination on the studies for the first year in the travelling preacher's course. Recommended to pass into the studies of the second year.

E. D. Follwell, passed on the local preacher's course' second year's studies, and we recommend that he be passed into the studies of the third year.

C. D. Morris has, with the certificates received from Drew, completed the studies of the second year of the travelling preacher's course, and we recommend that he be advanced to studies of the third year and recommended to his conference for admission into full connection.

The report of the committee was adopted and the secretary was directed to communicate the different recommendations to the several conferences concerned.

Local Preachers and Exhorters.—W. B. Scranton reported for the committee on Local Preachers and Exhorters (see report.) The report was adopted.

Kim Chang Sik.—W. A. Noble reported for the Pyeng Yang 4th Quarterly Conference that that body had recommended Kim Chang Sik for renewal of license as Local Preacher and for deacon's orders. His license was renewed by the Annual Meeting and he was recommended to the North China conference for election to deacon's orders.

Kim Keui Pom.—G. H. Jones for the Chemulpo 4th Quarterly Conference presented the recommendation of that body for the renewal of license of Kim Keui Pom as Local

Preacher and that he be recommended for deacon's orders. His license was renewed and he was recommended to the North China Conference for election to deacon's orders.

Choi Pyeng Hon.—W. B. Scranton for the First Church 4th Quarterly Conference presented the recommendation for renewal of Local Preacher's license of Choi Pyeng Hon. His license was renewed.

Yi Eun Sung.—Upon motion of W. B. Scranton the recommendation of Yi Eun Sung for renewal of license as Local Preacher by the Talsung 4th Quarterly Conference was withdrawn.

Order of the Day.—It was moved by W. B. Scranton that tomorrow morning after the reading of the Minutes the order of business be the reading of a paper on Social Reform by G. H. Jones.

Finance Committee.—G. H. Jones moved that we amend the name of the committee now called the "Finance and Location, Building and Furnishing of Mission Property" by dropping the term Finance; and further that we recommend to the Mission the nomination of a committee on Finance to be referred to New York for confirmation and for the definition of its powers and limits of its jurisdiction.

Hymnbook.—It was decided upon motion that the Hymnbook committee be directed to prepare the Hymnbook for another edition and that it be printed in No. 4 type and that the number of copies to be printed be referred to the committee on M. E. Tract Society.

Address.—Bishop Moore addressed the Meeting on the subject of the publication of literature for the use of the Korean Church and the inter-relation the literature of the Church should sustain in China, Japan and Korea; special emphasis was laid upon the publication of a Hymnbook containing the same hymns in each of the three Kingdoms.

Motion by G. H. Jones: That it is the sense of this Annual Meeting that the time has arrived when steps should be taken looking toward the creation of a uniform literature for our Church in Eastern Asia and that we request our committee on resolutions to formulate an action on the matter. It was decided that a committee of one should be appointed to represent our Church in Korea in the move for a uniform litera-

ture in Eastern Asia. The Bishop appointed Geo. Heber Jones.

Sin-hak Wol-po—G. H. Jones reported, as editor, on the publication of the Church monthly magazine, the Sin-hak Wol-po.

Reports.—D. A. Bunker was accorded the privilege of the floor and spoke relative to our work at Woonsan.

Susan No read a report concerning the work at Woonsan.

Special Order.—On motion of W. A. Noble it was decided that the order of the day on Tuesday, May 14th, from 11 A. M. be given over to reception of delegates from our sister missions.

D. A. Bunker.—The Meeting recommended D. A. Bunker for re-admission into the traveling connection in the North China Conference.

Recommendation.—As Presiding Elder, W. B. Scranton recommended W. B. McGill to the Meeting for recommendation to the North China Conference for election to elder's orders under the Missionary Rule.

Upon the recommendation of the Pyeng Yang 4th Quarterly Conference, E. D. Follwell was recommended to the North China Conference for deacon's orders and for admission on trial in that Conference.

Resolution.—A resolution was read by the secretary and was unanimously adopted: it is as follows:—

SEOUL, KOREA, May 13th, 1901.

WHEREAS our ordained missionaries are so few, our territory so vast and our membership so scattered that we cannot administer the sacraments, especially the sacrament of baptism, as the needs of our work require, nor, in many cases, unite our converts in marriage; thus losing the fruits of our labors and occasioning the coupling of our members by heathen rites and without the sanction of the Church;

And, WHEREAS, we have three local preachers (two being natives) recommended for deacon's orders, and a traveling deacon recommended for elder's orders, whose ordination at this time is, in our judgment, imperitively necessary to assist in meeting the wants above recited;

And, WHEREAS, this situation was not foreseen so that it could be provided for in the Japan Conferences, which have already met;

And, WHEREAS, to provide for it in the North China Conference, across the sea, would entail an expense in money and time, which the Mission and work are totally unable to meet;

And, WHEREAS, that Conference or any other, would be wholly

dependent upon our judgment formally expressed, as to the fitness of the candidates for orders;

NOW THEREFORE, we, being all the members of the Korea Mission on the field, viz:—W. B. Scranton, Elder, N. Y. East Conference; George Heber Jones, Elder, Northern N. Y. Conference; W. Arther Noble, Elder, Wyoming Conference; Wilbur C. Swearer, Elder, Pittsburgh Conference; S. A. Beck, Elder, North West Nebraska Conference; Charles D. Morris, Elder, Newark Conference; Elmer M. Cable, Deacon, N. W. Iowa Conference; Wm. B. McGill, Deacon, Colorado Conference; D. A. Bunker, located Elder; Edward Douglass Follwell, Local Preacher; while reverencing our Discipline and holding sacred the spirit of its laws, being persuaded that the interests of our Church urgently require and fully justify the step, respectfully and earnestly request Bishop Moore to ordain at this time these candidates, under the Missionary Rule, viz:—

W. B. McGill, Elder,

E. D. Follwell, Traveling Deacon,

Kim Chang Sik, Local Deacon,

Kim Keui Pom, Local Deacon.

And, further, we request him to present our action to the North China Conference and ask the approval thereof, under the extraordinary circumstances which have required it, and the *ex post facto* election of these men respectively to the orders named.

SIGNED:—

W. B. SCRANTON,

W. A. NOBLE,

S. A. BECK,

E. M. CABLE,

D. A. BUNKER,

GEO. HEBER JONES,

W. C. SWEARER,

C. D. MORRIS,

W. B. MCGILL,

E. D. FOLLWELL.

Adjournment.—The doxology was sung in Korean and the benediction was pronounced by James S. Gale.

FIFTH SESSION.

TUESDAY May 14th, 1901.

Opening.—The devotional exercises were conducted by W. B. McGill. The Minutes of the fourth session were read in English and Korean and approved as corrected.

Special Order.—The order of the day was taken up and G. H. Jones read a paper on a Social Reform, dealing particularly with marriage customs.

Reports.—Pak Hak Sin reported work on the Su-won Circuit.

Kim Ik Heui read his report of work on the Su-won and Kong-chu Circuits.

Introduction.—S. F. Moore of the Presbyterian Mission was introduced and addressed the Meeting. Dr. W. B. Scranton responded on behalf of the Mission, and Bishop Moore made a short response.

Report.—Kwan Sin Il read report of work on Chemulpo Circuit.

Methodist Publishing House.—S. A. Beck read his report as Manager of the Methodist Publishing House. After remarks by the agent of the British and Foreign Bible Society, Mr. A. Kenmure, the report was adopted.

Union of Publishing Interests.—It was moved by G. H. Jones and seconded by E. M. Cable that the Press, Bindery and Bookstore be combined under one administration and that it be known as the Korea Methodist Publishing House. The motion was generally discussed and unanimously adopted.

Report.—D. A. Bunker read the report of the committee on Primary Schools. The report was translated for the Koreans by G. H. Jones, discussed by W. B. Scranton and adopted.

Teachers.—W. B. Scranton moved that the Annual Meeting earnestly request Pai Chai College to prepare qualified teachers for work in country districts. After discussion the motion was carried.

Tract Society and Sunday School Union.—D. A. Bunker reported as Custodian of the Tract Society and Sunday School Union. The report was adopted and the accounts referred to the auditors of the Treasurer's books for audit.

Pyeng Yang Branch Depository.—It was moved by D. A. Bunker that we establish a branch depository of the Sunday School Union and Tract Society at Pyeng Yang and that Dr. E. D. Follwell be appointed the Custodian. Carried.

Finance Committee.—W. B. Scranton presented to the Annual Meeting the action of the Mission instituting a Finance Committee of five to be elected by the Annual Meeting. The following were recommended by the Mission as such committee:

D. A. Bunker, W. B. Scranton, G. H. Jones, W. A. Noble and H. G. Appenzeller. They were unanimously elected.

Epworth League.—Miss L. E. Frey read the report of the Committee on Epworth League and G. H. Jones made a report on the same committee to the Koreans. The report was adopted.

Local Preachers and Exhorters.—G. H. Jones presented the report of the committee on Local Preachers and Exhorters. (See list of Local Preachers and Exhorters in Ecclesiastical Status.)

Special Order: Reception of Fraternal Delegates.—C. T. Collyer was introduced and presented to the Meeting the greetings of the Methodist Church, South. He was responded to by Bishop Moore and by Charles D. Morris.

C. C. Vinton of the Presbyterian Mission was introduced and presented the greetings of the Presbyterian Mission. W. C. Swearer responded for the Mission.

H. B. Hulbert was introduced and made a short address, and W. A. Noble responded for the Mission.

Adjournment.—W. B. Scranton moved that when we adjourn it be to meet at 2 o'clock P. M. The doxology was sung and the benediction pronounced by C. T. Collyer.

SIXTH SESSION.

TUESDAY, May 14th, 1901

Opening.—The meeting convened at 2 P. M. and D. A. Bunker opened the exercises with singing hymn 133 Korean Methodist Hymnal and prayer was offered by No Pyeng Son.

In the absence of Bishop Moore, D. A. Bunker, at the request of the Bishop, took the chair.

The Minutes of the fifth session were read in English and Korean and approved.

Resolutions.—W. A. Noble reported for the committee on Resolutions. The report was adopted. (See Resolutions).

Congratulations.—On motion congratulations were extended to the senior member of the Woman's Foreign Missionary Society in Korea, Mrs. M. F. Scranton, upon her recovery to health to that degree that she has been able to be present at several of the services of this Annual Meeting.

Audit.—W. C. Swearer for the committee on audit of

Mission Treasurer's Books made a partial report and asked permission to audit the Treasurer's Books and file the report with the Finance Committee and that the audit be entered in the Journal.

Minutes.—S. A. Beck moved that six hundred copies of the Minutes of this Annual Meeting be published. Carried.

Disciplinary Questions.—The Bishop took up the Disciplinary Questions and the secretary was ordered to notify the secretaries of the various Conferences concerned of the action taken in the cases of E. M. Cable, C. D. Morris and W. B. McGill. (See Answers to Disciplinary Questions).

Recommendation.—It was moved by G. H. Jones that C. D. Morris be recommended to the Newark Conference for admission into full connection.

Statistical Tables.—On motion of G. H. Jones it was decided that the Statistical Report be taken as read and be published in the Minutes. Also that the aggregate of Benevolent Collections be so published in the Minutes.

Annual Meeting of 1902.—Upon invitation and motion of W. A. Noble, it was determined to hold the next Annual Meeting at Pyeng Yang.

Ordinations.—Bishop D. H. Moore, assisted by the elders W. B. Scranton, G. H. Jones and W. A. Noble, ordained Edward Douglass Follwell, Kim Chang Sik and Kim Keui Pom to the office of Deacon in the Methodist Episcopal Church under the Missionary Rule; and also William B. McGill to the office of Elder in the Methodist Episcopal Church under the Missionary Rule.

Bishop Moore addressed the Meeting, after which, at the request of the Bishop, superintendent W. B. Scranton read the appointments.

Adjournment.—A hymn was sung and the Bishop called upon G. H. Jones to lead in prayer. It was moved that after the reading of the Minutes the Meeting stand adjourned. The Minutes were read and approved, the doxology was sung, and the benediction was pronounced by C. T. Collyer and the Meeting adjourned *sine die*.

DAVID H. MOORE,
President.

WILBUR C. SWEARER,
Secretary.

ANSWERS TO DISCIPLINARY QUESTIONS.

QUESTION 5.—Who have been Continued on Trial?

(b) In Studies of the Second Year.

ANS.—E. M. Cable, of the Northwest Iowa Conference.

(c) In Studies of the Third Year.

ANS.—C. D. Morris, of the Newark Conference and W. B. McGill, of the North China Conference.

QUES. 11.—What others have been elected and ordained Deacons?

(b) Under Missionary Rule.

ANS.—Edward Douglass Follwell, Kim Chang Sik and Kim Keui Pom.

QUES. 12.—What others have been elected and ordained Elders?

(b) Under Missionary Rule.

ANS.—William B. McGill, of the North China Conference.

QUES. 13.—Was the character of each Preacher examined?

ANS.—It was strictly done in open session.

QUES. 14.—Who have been Transferred, and to what Conference?

ANS.—W. B. McGill, from the Colorado to the North China.

QUES. 25.—What is the Statistical Report for this year?
(See Statistical Tables).

QUES. 26.—What is the aggregate of the Benevolent Collections as reported by the Statistical Secretary? (See Statistical Report).

QUES. 29.—Where are the Preachers stationed? (See Appointments).

QUES. 30.—Where shall the next Annual Meeting be held?

ANS.—In Pyeng Yang.

THIS CERTIFIES that this Journal is a complete and correct record of the proceedings of the Seventeenth Annual Meeting of the Korea Mission and was adopted as the Official Record.

WILBUR C. SWEARER.

Secretary.

APPOINTMENTS.

WILLIAM B. SCRANTON, M. D. (N. Y. East Conference) Superintendent.

SOUTH KOREA DISTRICT.

W. B. SCRANTON, P. E.

First Church Seoul	H. G. Appenzeller, Philadelphia Conf.
Mead Memorial Sang Dong	W. B. Scranton.
East Gate, Baldwin Chapel	To be Supplied by No Pyeng Sun.
Aogi	To be Supplied.
Suwon Circuit	W. C. Swearer, Pittsburg Conf.
Kwang Chu and Ichon Circuit	W. C. Swearer.
Kong-chu Circuit	W. C. Swearer.
Paichai College	H. G. Appenzeller, President.
Lecturer, Paichai College, on Evidences of Christianity and Political Economy (Member First Church Quarterly Conf.)	D. A. Bunker.
Methodist Publishing House (Press, Bindery, Chong No Book Store)	D. A. Bunker, S. A. Beck.
(S. A. Beck member Mead Memorial Church Quarterly Conf.)	
Woman's evangelistic work First Church Seoul	Mrs. H. G. Appenzeller, Mrs. D. A. Bunker.

NORTH KOREA DISTRICT.

W. ARTHUR NOBLE, (Wyoming Conf.) P. E.

Pyeng Yang Circuit	To be Supplied by O Syek Hyen.
Pyeng Yang City	W. A. Noble.
Chinampo and Anchu	C. D. Morris, Newark Conf.
Chinampo City	To be Supplied by Whang Chung Mo.
Yopo Circuit	To be Supplied by Edward Douglass Follwell.
Sara Wha	To be Supplied.
Chung-san	To be Supplied by An Keui Hyeng.
Wonsan	To be Supplied.
Su An Circuit	To be Supplied by Kim Chang Sik.
Medical work Pyeng Yang	E. D. Follwell, M. D.
Wonsan Circuit	William B. McGill, M. D., Colorado Conf.
Ham Kyeng Do	To be Supplied.
Kang Won Do	To be Supplied.
Medical work Wonsan	W. B. McGill, M. D.
Woman's evangelistic work Pyeng Yang	Mrs. W. A. Noble.
Woman's evangelistic work Pyeng Yang and day schools	Mrs. E. D. Follwell.
Woman's evangelistic work Wonsan	Mrs. W. B. McGill.

APPOINTMENTS—CONTINUED.

WEST KOREA DISTRICT.

GEORGE HEBER JONES, (Northern N. Y. Conf.) P. E.

Chemulpo	G. H. Jones.
Pupyeng, Inchon, Namyang	To be Supplied by Pok Chung Chai.
Kang Wha Circuit	To be Supplied by Kim Sang Nim.
Kang Wha City	To be Supplied by Pak Nung Il.
Kyodong	To be Supplied by Kwon Sin Il.
Whoang Hai Circuit	E. M. Cable, N. W. Iowa Conf.
Yunan City	To be Supplied by Kim Keui Pom.
Editor of the "Wolpo"	G. H. Jones.
Evangelistic work and day schools Chemulpo	Mrs. G. H. Jones.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Ewa Haktang and Day Schools connected with it,	Miss J. O. Paine.
Ewa Haktang and Evangelistic work in First Church,	Miss L. E. Frey.
Chong Dong Hospital and Dispensary,	Mrs. R. S. Hall, M. D. (With residence at East Gate.)
Chong Dong Hospital and Dispensary,	Mrs. Esther Kim Pak, M. D.
Baldwin Chapel Dispensary East Gate,	Miss E. Ernsberger, M. D.
Pyeng Yang Hospital and Dispensary,	Miss L. N. Harris, M. D.
Pyeng Yang Evangelistic work,	Miss Ethel Estey.
Bible Woman's Training School and Evangelistic work on the South Korea District,	Miss Nellie Pierce.
Evangelistic work in Mead Memorial Sang Dong Church, Day Schools and Evangelistic work South Korea District,	Mrs. M. F. Scranton, Miss Alice J. Hammond.
Evangelistic work Chemulpo,	Miss Mary R. Hillman.
Miss E. A. Lewis,	Leave of absence granted.
Miss L. C. Rothweiler,	Home on leave.
Miss M. M. Cutler,	Home on leave.

Certificate of Ordination.

THIS CERTIFIES that on the Fourteenth of May, 1901, in the city of Seoul, Korea, I ordained Edward Douglass Follwell, Kim Chang Sik and Kim Keui Pom, Deacons; and assisted by other Elders, William B. McGill, Elder in the Methodist Episcopal Church, under the Missionary Rule.

Signed,

May 18th, 1901.

DAVID H. MOORE.

REPORTS.

Report I.—W. B. Scranton, Superintendent.

The Seventeenth Annual Meeting of the Korea Mission of the Methodist Episcopal Church.

DEAR BRETHREN:—The interval between the sixteenth and seventeenth Annual Meeting chronicles no events of any moment, but shows the impress of hard work everywhere. No one has had to lie idle on account of dearth of opportunities for work, nor need he to have been discouraged in the face of so many encouraging facts. And yet there have been times when the things that are seen, which are temporal, have been so depressing, that I am sure that you all have had hours when you have felt with me, it is the things not seen, the eternal, which have kept us at our posts, and have brought us together today with resolute hearts, and confidence in a final and sure victory, unabated.

I am going to try to make a short report today. Let us begin by taking up our foreign relations. We are at peace with all the world, tho making a hard fight to win it. We have all of us done by our neighbors as we would be done by, and have good consciences today. I hope all our neighbors can say the same. With the Presbyterian body which is working by our side at every hand and provoking us to good works, we have had not a few rubs, as their districts inevitably overlap ours. With the Southern Methodists we are in perfect accord and working as one Mission. In the month of January we held a joint theological class in the Sang Dong church, and the experiment was so satisfactory that it is likely to be repeated again soon.

On a closer survey there are lights and shades. In the way of lights, I would name the presence of a General Superintendent, who is to remain with us for four years; the arrival of three ladies to reinforce the work of the W. F. M. Society; and the timely aid that has come to us in Brother Morris—thanks to Drew; the treasurer's accounts with New York and with every missionary are closed up to date; the Press' debts are nearly all wiped out—thanks to the generosity of the Board—the new church in Sang Dong is complete and ready for us today, and for dedication next Sunday; ground has been broken for the much needed churches in Chemulpo and Pyeng Yang, and in the case of the former the foundation is well under way; the new Home of the W. F. M. Society is a joy to its occupants and their friends, and a matter of commendable pride to the Mission. In the way of shades, we must mention first our sadness

in the loss from our midst, and early death of Dr. H. C. Sherman ; the loss to the Mission in the permanent retirement of Brother and Sister Cobb ; and our temporary shortened force, by the absence from the field of Brother Appenzeller and family, and Dr. Cutler ; and the financial indebtedness to the Missionary Society, which if insisted upon by them will cause us serious damage. Let us take up the work seriatim.

EDUCATION.

This is a subject that should occupy our attention specially this year. Education and literature to meet the demands of the people must be provided. The Paichai School, since the departure of Brother Appenzeller, has been in the hands of Brother Bunker. The discipline of the school has improved this year, and there has been an advance made in the course of study. Some means should be devised whereby the school can be made more immediately available to the general missionary work. There is the greatest need for well trained native school-teachers, and this demand should be supplied by our school. It is not only in our Mission that this need is felt, but by the other Missions and the Government itself. Our school should have an aim of this sort, and be turning out well equipped men for this work year by year.

Day schools are a great need with us at present. We can not train our young people for lack of them, and this means that while we are gathering in adults we are losing their children. We can not hold these children unless we can give them the best education. I have knowledge of boys of our church who have left to go into Government schools because they can get there what they cannot get with us, and that too of a practical nature.

We seriously need money for these native day schools. This need has been generously met in two cases by the *Paul Andrew Memorial Fund*, in the hands of Brother Beck. We have a day school of 33 boys in Sang Dong and another in Chinampo supported by this fund, and they both are well repaying the investment. I ask you to discuss in this Annual Meeting what can be done in the country to meet this crying need.

LITERATURE.

The time has come when the foreigner must hand over the details of church administration and baptisms and training of catechumens to the native ministry, and give himself to the higher educational work of training for the ministry, and the preparing of books for a Christian reading public. *Education and Literature* go hand in hand, and we must not close our eyes to the fact that we are not facing this great difficulty.

What books are we publishing for the eager readers? What advance have we made during the last year in preparing books necessary for the native ministry? I believe that these two needs will appeal to us all, to go no further, and we all will see that nothing has been done along these lines, as yet, to speak of.

The "Hoipo" now sleeps, and the "Wolpo" brings us help, and is very welcome in our midst. We need this staunch church paper, and tho sometimes we get discouraged because the people do not buy it as eagerly as we would wish, yet we must not forget that newspapers are a new thing in Korea, and it will take time to develop that appetite for news reading which is so marked a feature in our Western civilization. The usefulness of the paper will gradually appear to our people as we instruct them in its columns.

I was asked several months ago to undertake to write a much needed commentary on the Gospel of St. Luke, but I have found it quite impossible to begin it as yet.

THE PRESS.

By the generosity of the Board and the careful attention of our Press Manager, S. A. Beck, we are nearly out of debt. There remains only the indebtedness to the Presbyterian Missionary Society, of \$1,000. The new machinery is all in place, and the kerosene engine is now superseding the former tiresome methods. The Press is now in a condition to take large contracts and to execute them rapidly. Two desiderata remain, and they are, Korean cheap labor, and greater skill. At present our Koreans cannot compete with the Japanese, in either line. The lesson is that our Press Manager must have more time to give to detail, and teaching of his men, and this he very much desires.

The Press, and all that should be included under that head, namely, the Bindery and the Bookstore, should be united under one management. I hope you will support me this year in this very urgent recommendation. I believe that our publishing interests have great promise for us, if properly managed, and that cannot be done while under separate heads. I recommend the appointment of two agents to have entire and sole control of these three departments hereafter. During the past year the Press has met with a serious loss by theft of over 1,000 Yen worth of property, to say nothing of the time that had been used in perfecting that type-manufacturing department.

OUR WORKING FORCE.

It is absurdly small for the work we are attempting to do, but the demand is upon us. It is not enthusiasm but the direst bottom facts to say that the work demands today six new missionaries, and that is a mild statement and estimate. It is impossible to understand what the Church at home can be thinking about their concerns in this quarter. Something must be done to remedy this strain that is upon us, and one solution and recommendation to this Annual Meeting is that it be met, in part, by the ordination to deacon's orders of at least three of our most advanced native workers.

My reasons for this radical step are, first, that already given, namely, to increase our working force; and second, in order that we may show the native church their true relations to the work, and the responsibility

that is upon them. I believe that at least three men are now sufficiently far along to be advanced to the grade of deacons, and I have no fear for the consequences, such as some of my brethren seem to have. The field, the territory that the foreign worker has now to cover, is far too great, and in this the native must be called in to assist. These men can attend to the marriages, and to baptisms under our supervision, and I believe that the advance, to deacon's orders, of some from the native local ministry, will be a means of strengthening our whole position. We need to strengthen the hands of these brethren who are now doing the work of the ministry with us, and let the native church know that they are held in perfect confidence among us, and that their judgment is good, and that we desire that they should be accepted by the native church as safe leaders. We have too many leaders now, without authority; and the work is already far beyond our powers without more help.

Brethren, I beg that our fears may not overrule in the matter. For myself I must say that during the last year I have experienced the perplexing dilemmas and difficulties of St. Paul. The thing that I would do, I do not; and the things that I would not do, those I do. There is a current that carries one along at times, in spite of all one can do. Firstly, it is fully demonstrated that the superintendent cannot have a pastoral charge, and do translating work of any sort, and hold the Quarterly Conferences, and travel much at large. It has been necessary to delegate almost all the Quarterly Conferences during the past year. I do not think there has been any harm done, and on the contrary I would take it the rather as a resolution presented by the facts to that end, that the work be this year divided up into districts, and presiding elders appointed to each; and I will take pleasure in so recommending to our presiding Bishop. I believe that the superintendent's time can be much better employed on his pastoral charge, than in travelling over so impossible a district. If this is not a correct judgment, then the alternative is that a pastor must be supplied for his work, in order that he may be delivered from undertaking impossibilities.

If District Conferences are instituted in the place of Quarterly Conferences, it will still be almost as impossible to meet them. General and special appointments do not match together.

The Pyeng Yang and Chemulpo circuits are too large for circuits. They should be divided into smaller circuits and each erected into a presiding elder's district. Each of these districts requires at once two more men. The Circuit south of the capital, called the Suwon and Kong Chu circuit, should also be divided into three circuits and made into a District, and two more men supplied. We are undertaking impossibilities, as it is now, and something must be done. The ordaining of deacons is, in a small degree, a help in a tight place, but only little more than a drop in a bucket. You all will be interested in the reports that will come from these three circuits. I recommend the entrance and occupation of Chinampo, the port of Pyeng Yang, as a residence.

There is a serious need of some one to take up strictly educational work in Pyeng Yang, but there is no one to appoint to that work.

WONSAN.

I have not been able to visit Wonsan, but Dr. McGill's reports from that quarter are encouraging. If Wonsan work is to be carried on (and it now seems as tho we shall not be able to relinquish it at present) then it is only a modest statement to say that that circuit requires another man. I have it on good authority from several sources, that the flourishing work of the Presbyterian church on that coast is not in a small degree the result of Dr. McGill's seed sowing. Let us urge the church at home to help us, hereafter, to do our own garnering.

Permit me, for the remainder of my report, to take the items up without regard to their relations.

The growth of new churches in the interior is encouraging. We must guard against new churches, however, where there is no reliable membership. The character of the membership should be pretty well established before the organizations have our stamp. I think we should be very cautious in regard to this matter in connection with the dedication of churches in the interior. I am personally opposed to the dedication of any so-called church, that is not separate and alone from any living quarters, and do not think that the dedication should take place until the membership have had a good and thorough probation.

Let me emphasize the great need there is of our assistance and help, in providing places of worship for the people in the interior.

I wish this Annual Meeting would take action condemning the use of flags in the interior. Many a church has been split over the feuds that have arisen on the flag controversy. The flag is useless in my judgment.

SPECIAL GIFTS.

The Lord is raising up help from different sources, in the way of special gifts, for the support of the native ministry. *He* has us in His purposes when we think we are forgotten, and these gifts are directed of *Him*. When the Church and the Missionary Society forget us, then the Lord will take us up. Some of these special gifts have come without any indication as to where they are to be used. It will perhaps be within the province of this Annual Meeting to direct their placing, or at least to indicate the general plan for the distribution of such gifts.

I would like here to make our grateful acknowledgments to the British and Foreign Bible Society for the help they are affording our Mission, by the colporteurs they allow us. I have not the accurate number which they furnish to the whole Mission, but it is in the neighborhood of ten men, and I think probably more; and another ten women at least. These men and women are doing good work and are faithful, and while the Bible Society is glad to have them, they are aiding us, not a little, in the fields in which we are expending our efforts.

We now have a complete New Testament to circulate and the Old Testament is now under way. The Psalms have been begun. I have given much time this past year on the Translating Board in the revision of Romans, and the translating of the Psalms.

THE BOOKSTORE.

When Brother Appenzeller left for his vacation, he asked me to take charge of the bookstore for him. I have not been able to give it the detailed attention which it needs, but I have seen enough of the enterprise to know that it is a growing one, which we should develop as fast as possible. The reading public is becoming more and more eager for books on Western learning. Our bookstore is able to supply this market in a slight degree in Chinese literature.

Since last Sept. 1379 vols. have been sold at the store, and 952,375 cash were received for the same. The manager of the store is paid a salary of *Yen* 5 per month, and ten per cent on all sales. The business is growing and should have careful attention.

Time fails me to speak more in detail of the many departments of our work which are doing so well, or of the individual workers, who are spending themselves, often beyond their strength. So in omitting to say anything of the Women's Bible Class, or of the Medical work it is not for lack of great sympathy or interest, but leaving this to the individual reports. I suppose that the most practical work in education as far as the Mission needs are concerned has been carried on by the theological classes. We have had a great deal of work along that line, and all unite in saying that this must be pushed.

There is the theological class proper, and the district classes, the private classes which we all are conducting, and I held for six weeks a special class for the training of our workers on the Seoul circuit.

Report II.—Pyeng Yang Circuit.

To the members of the Seventeenth Annual Meeting:—

The general features of the work on the circuits remain about the same as last year. The rapid accession of followers has been maintained. The circuits have greatly spread out during the year. The north circuit now touches the Yalu river on the north in the Pyong-yang Province and approaches the sea on the southern coast of Whang-hai-do where we meet Brother Jones.

The members and probationers of the circuits are as follows :

SAM-WHA CIRCUIT.

Sam-wha.....	60	Ching-nam-po.....	74
Tok-tong.....	24	Pul-som.....	16
Mu-chu-chi.....	32	Kum-tang-ni.....	43
Kyong-chyong.....	39	Pi-syok-kori.....	27
Tui-kol.....	46	Pak-ko-chi.....	30
Syon-dol.....	49	Chul-ba-ui.....	34
Tol-ta-ri.....	33	O-kol.....	16

Tai-ryong-ma.....	30	Pyong-may.....	67
Tol-may.....	8	Total.....	568

NORTH CIRCUIT.

Pyeng-yang.....	696	Chil-san.....	92
Pong-nong-dong.....	102	Kui-un.....	55
Yo-po.....	15	Chup-son.....	8
Chung-son.....	61	Kang-syo.....	73
Un-san.....	33	Total.....	1135
Grand total.....			1793

The Sam-wha circuit reports 54 full members and 514 probationers, the total number added to the circuit during the year 297 and removed from various causes 91, leaving a real gain of 206. Baptized for the year 111. The north circuit reports full members 156, probationers 979, of the latter, 117 the number added to the circuit 330 and lost 127 making a real gain of 206. Total additions for the year 630 and a real gain of 412. Total number of baptisms for the year 238 and total number of baptized probationers 349. Some of our loss in the probationer list was the result of the Chinese war. The officials in different places were emboldened to assume aggressive action against the Christians which also encouraged the people in their persecutions. In some instances our people were driven from their homes under the threat of having their houses pulled down upon their heads. It is noteworthy that where the Christians remained firm to their faith there has been a remarkable forward movement. Losses have also occurred from the lack of room to accomodate our people in the city church.

The past record for self-support has been maintained. The country groups have contributed Yen 450.00 and the city church has contributed Yen 220.00 a total of Yen 670.00.

Our two helpers, Eang-in-kul stationed at Sam-wha and Whang-kyong-ho stationed at Ching-nam-po, are supported by the churches at Pyeng-yang and Sam-wha, the former contributing the greater part of the amount. The Pyeng-yang church makes a monthly contribution for this purpose of 500 yang.

The Sunday School records 401 in constant attendance. Last year there were 225, an increase of 146, mainly by the Pyeng-yang church. The Sunday School of the city church is the only one that is closely organized and graded. All our people arrange themselves into classes for Sunday study but it is only where a Sunday school organization exists that we give them the name.

The general theological class of the circuits was held in Pyeng-yang in December, with an attendance of 98. Brother Morris took part in the class work. Later in the season I held other classes with a total number in attendance of 333. The ladies of the Mission have held classes in addition to the above. In November I made a trip to Seoul to take part in the Annual Institute work.

The day schools are flourishing with about the same attendance as

last year. Young men from the circuits have repeatedly come to the city and begged for the privilege of studying the Bible and western branches of learning. In most cases they came ready to pay their own way. At the close of the conference year we submitted to the pressure from that direction and enlarged our school accordingly. The enrollment now is 20 for the higher grade studies. The new course of study consists of arithmetic, geography, history, physiology, botany, geology, and the Bible. The school is graded and the work systematized. The primary department consists of the day school which is divided into five classes and is composed of 52 boys. The conception of the school is not merely for the training of young men desiring an academic education, but a place where the leaders and teachers of the circuit are expected to spend a part of each year in Biblical and other studies. Our leaders must be in the van of the learning that is dawning upon Korea. No greater problem confronts us at the present than the education of men to carry on our work. The question is not how are we to obtain disciples of our faith, but where are the men to train believers and care for the numbers that are appealing to us daily for help? Nor yet is the question, where are the men? But it is, how shall we teach the men who are at our doors begging to learn for that purpose? The only method in the past has been to allow promising young men to follow us on our itinerating trips and gather from our teachings and methods such things as was useful to them. During the year, from such students, I have chosen one and sent him out into the work. The method is inadequate. We want men in numbers and we want them now. Give us trained natives and we will cease asking for reinforcements from America. More than that, we will support them from our own native resources. After protracted study of the matter I am persuaded that our preachers must be developed in their home section. The plans of our school are very simple. Ground the students in Scriptural truths with a knowledge of such matter as shall fortify them against the superstitions of their times. To be leaders in faith they must be leaders in thought. At the present that point is not difficult to attain. We should have a man stationed in Pyeng-yang to care for the evangelistic work of the city and the training school.

I have to call your attention again to the necessity of providing a place of worship for our people in the city of Pyeng-yang. We have been compelled to divide the congregation and hold services at different times, excluding the one while the other is at service. When it is desired to have the whole congregation meet, it is necessary to hold the service in the open air. Now even after the division the church is filling up so fast, large numbers must soon be excluded. Last year we asked for a building that would seat six hundred. Our needs have grown and we must have a church that will seat at least 1200 people. A building of native architecture able to accommodate such a congregation may be built with \$3000 American gold. It is unwise policy to run a great plant and throw away the product as fast as it accumulates. No business firm would for a moment tolerate such want of economy and reckless waste. Give us a place where the Christian people can gather and the results would be no less

a financial support to the Mission than the salvation of men. Build a church the size that I have indicated and it will be filled, at the rate of the present increase, within two years. What a physical power that would be in bearing the financial burdens of the circuit! We baptized at this point 42 when it should have been 300. If the people are not allowed to enter the church how are they to have the needed training to fit them for membership? There are numbers on the Pyeng-yang church records that have forfeited their right to be there from non-attendance. I dare not remove them, or if I do it is with the feeling of doing them wrong. They are simply the victims of our narrow policy. Building the Pyeng-yang church does not mean, build this church, then another and then another. The people will build their own churches on the circuit and in most cases it would do them a wrong to build for them. But here it is the missionary plant, the head of all our work in the north, where large numbers must congregate requiring a building vastly beyond their power to build. Yet they will do their part. At our last Sabbath service over 600 people of our church gathered in the open air in front of the church. At the close of a sermon preached by Bishop Moore they subscribed Yen 1234.00 towards the building of the new church. They gave enthusiastically, almost hilariously.

On the following day the Church gathered with prayer and song, and, with a hope that was worthy of our purpose, struck spade into the soil of the new church site.

I have to record the appreciation of the help that Dr. Follwell, aided by Brother O, has rendered for the Pyeng-yang church. While I have been away on the circuits they have held the services in the city.

Our local preacher Kim-chang-sik has been moved from the Sam-wha circuit to Pyeng-yang. His courage and ability in battling with sin have made him a hero among his fellow-workers. After two years of isolation among the strongest heathen influences he has returned to us a nobler character.

Notable among our faithful workers is Kang-in-Kyol stationed as Brother Kim's successor at Sam-wha. Whang-chung-Mo at Ching-nampo, and An-kui-Yong at Chung-San are both doing glorious work for the Lord. Pak-syong-Pil is doing excellent work as a colporteur. I frequently find fruit of his labors. We are thankful for the visit of Bishop Moore to the Pyeng-yang circuits. The immediate result will be a new impetus in the enthusiasm of our members. We appreciate the Bishop's deep interest and the many valuable suggestions already made.

Following the last Annual Meeting my report found its way to New York and appeared in the World Wide Missions as the report of our whole work in Korea. We regard it as a compliment to the work on our circuits and also as a testimony that we need reinforcements. No less than three men should be sent to fill the immediate needs. Last November we were made to rejoice at the arrival of Brother Morris. May Drew Seminary send more such devoted men for our work.

Bishop Cranston says he regards Korea as the most promising field in the world. The North presents its share of promise. At the Con-

ference held in Baltimore in 1773 ten members gathered and represented the work of a number of others. They reported 1,160 Methodists in America, more than 500 less than we report from the Pyeng-yang circuits, covering scarcely more than half the time represented by the report made by our fathers at that period. America holds 5,000,000 Methodists now. We take it as a golden promise of our own future.

Report III.—Chemulpo Circuit.

It is with a heart full of gratitude to the Father in heaven that I begin this little account of our experiences in the work of the Chemulpo Station. How kind and good He has been. Infinite grace has supplied all our needs. In weakness we have been made strong, and whatever measure of success may have attended the work has come through the help He has so graciously given us. The word Chemulpo means depot for the saving or preservation of goods. This is a good name for a Mission Station. But we would read it "depot for the saving and preservation of immortal souls." And it is our trust that as the years pass our right to this title as a Mission Station will become more clearly manifested.

In describing the year as a whole no better word can be used than that of "struggle." The heathenism which controls the religious life of the Korean people; the conditions, moral and physical, which prevail among them; and the difficulties which attend a work, the very success of which throws us into serious embarrassments, constitute problems which we have had to meet, grapple, and solve as best we could.

Korea is a heathen country. The Korean people are heathen in spirit, thought, customs, laws and language. God and righteousness are not in their thoughts. Confucianism has done much to introduce a sort of communal rectitude among the people, which keeps up the outward appearance of goodwill and morality among them, but in the hidden heart life, Mammon and Lust reign and rage. In saying this we do not intend to disparage the Korean people but only to call attention to a condition which no one feels more keenly than do our Korean Christians themselves. It cannot be otherwise among them. How dark is that heart in which the knowledge of God is displaced by reverence for, and trust in broken pots, and strips of paper, and decayed heads of fish and cast-off shoes; and yet these are the household gods of the Koreans. For centuries Shamanism, that cult of evil spirits and brutish fetiches, has molded and shaped the Korean's heart until today it is dark and deformed, far from God, sunk in carnality and lost in sin. And they know it not. That is the saddest feature of it all. The arch foe of human souls has taught them that darkness is light, and evil is good, and sin is righteousness. It is hard to convince them of sin. When spoken to, a confession of personal demerit springs readily to their lips,

but this comes more from mock humility than from any recognition of a spiritual guilt and a heart rebellion against God. Religion and morals are not related in that great cult of spirit worship which is the real religion of the Korean people.

During the past year the conflict with heathenism throughout the territory under my care has been a closer and harder one than ever before. The year has been one full of various experiences, some of them trying it is true, but the greater part of them joyful in the extreme. It is not my intention to bore you with the details of our work, but a few of our experiences may be of interest. The work of the station falls naturally into three territorial divisions: (1) The work in the territory surrounding Chemulpo and which takes in the prefectures of In-ch'on, Pu-p'yeng, Kim-po, Tong-jin and Nam-yang. (2) The second division takes in the islands in the delta of the Han river, including Kang-wha, Kyo-dong, Song-gai, Yong-jong and Tok-chuk. (3) The third division is the work in the Whang-hai province with its center at present at Yonan, and the beginnings of work in three prefectures of the province.

(1) CHEMULPO CITY.

The work in the port has had the best year in our history. We began the year with many problems before us but as the months went by God found a solution for all of them. The old white chapel at Yong-don is no more. For eight years it was our home as a church and many a soul has decided for Christ within it. But we had long outgrown it. Kind friends made it possible for us to get something more commensurate with our needs. I want to express our deep sense of obligation and gratitude to the kind friends who thus came to our aid. And especially to Bishop Cranston for the stirring appeal he made for us and to our beloved Bishop Moore for the most material assistance he has rendered us. Long before Bishop Moore reached the Far East he was enshrined in the hearts of our Christians at Chemulpo.

The last service in the little white chapel was held Sunday June 24th, 1900. Before the end of the week it had disappeared to make way for the new and commodious structure that is to occupy the site and which we have named "Wesley." With the removal of the only building we had to meet in, we were up against a problem of no small concern,—how to care for our people while Wesley was building. We were without a place to gather in, and with the uncertainty of our funds knew not when the new church would be ready for our use. This matter I laid before our Superintendent and the Finance Committee, and they decided that the best and only thing to do was to utilize the material of the old chapel in putting up at Asbury Parsonage a small chapel to accommodate about 200. This would solve the problem of housing our people while waiting for the building of Wesley and give us a most useful building in connection with that section of the city which is growing rapidly and in which we shall one day have a strong church. This chapel, which we call Asbury, was thus put up and dedicated August 27th.

1900. Expansion is the only word to describe the work since we got into Asbury. Though a mile away from the main part of the city, they come to us in large numbers and through the winter and this spring we have had a most encouraging campaign. Hardly a Sunday goes by now without accessions and our numbers have become so augmented that today with twice the church accommodation we had in the little white chapel we are in as bad a plight as ever. The services begin at Asbury at 9:30 A. M. but by 9:15 it is usually impossible to get into the church. People are being turned away from the services because it is impossible to accommodate them. I present herewith the accounts of the building of Asbury for audit. The funds for the church at Wesley are slowly coming in. To finish this we shall need U. S. \$2,500. Our appeal is still out and our only hope for the completion of this building lies in our friends. The Koreans are giving with a holy enthusiasm. But the amount necessary is far beyond their powers to meet and our only hope lies in the aid which our friends may render us. The Korean Christians are giving royally. They subscribed a total of Yen 450.00 to the fund of which they have already paid in over 350.00. They will go somewhat beyond the amount they have promised so that instead of a shrinkage in that fund we shall have a surplus. Surely people who thus give out of their poverty so liberally to the Lord are worthy of support, and we know they will have it.

I wish at this point to make acknowledgment of the services rendered by our Korean workers during the past year. Local Preacher Chang Kyung-wha has continued to be a right arm of strength to me. He gives his services freely to the cause of Christ and does full duty as a lay preacher among his own people. During my necessary absences from Chemulpo this brother takes entire charge of the work and the services, and no paid worker of the Mission renders more efficient service than he. I think we missionaries in Korea cannot be too grateful for the fact that our Korean church is a church of workers for the Lord. As soon as a Korean becomes converted he immediately begins work among his relatives and neighbors and presses home Christianity on them. As a result the missionary, instead of having to go out seeking the people, has more than he can do to care for the people who come seeking him. And this is one of the peculiarities of the work in Korea. I would like to mention each one of these volunteers in the Lord's service, but to do justice to all it would be necessary to mention most of the members.

Our Boy's day-school, in spite of the wretched quarters in which it is housed, has had a successful year under the efficient management of Mr. Son Seung-yong who was at one time a member of the Emperor's privy council. Brother Son is a good teacher, a strict disciplinarian, and an earnest Christian man. The field before us in this connection is most inviting. We might just as well be teaching 100 boys to become useful, strong, upright men as the small number we can now accommodate. Yen 600 would erect a building which would project itself for useful-

ness into the lives of countless Korean boys, and I am sure if some friend would come to our aid at this point the Mission would be glad to maintain a teaching force at the school. The school has 32 boys in attendance at this time, though the enrollment for the year was about twice that number, it being our policy to promptly weed out lazy and insubordinate pupils. The day school for girls has also been most successful and will be reported on by Mrs. Jones.

The work among the young people has had a very good year. We now have two Epworth Leagues organized, one for the young women and one for the young men. Mrs. Jones is in charge of the league among the young women, and is doing great service in helping them to carry on the league. The prayer meetings of both leagues are well attended and warm and joyful. They constitute our young people's class meeting, and are a great force in the church for good.

Mrs. Jones has had entire charge of the work among women on the circuit. The large territory to be covered and the extent of the work has made this a task of some magnitude, as she has had to carry it on unaided. She has supervised the Bible women throughout our territory, directed the girl's day school at Chemulpo, visited and carried on a correspondence with the outstations and cared for and planned for the spiritual needs of the women in our charge. This has been a task encumbered by many perplexities and anxieties, for the lot of the average Korean woman is a pitiful one. Imprisoned in dingy, dark, unwholesome mud huts, and hedged in by the barriers of heathenism, their whole life is passed on a very low and narrow level. What a revelation it must be to a Korean woman to come from the inner room of a mud hut, where, if she stood in the middle of the room, there would be a mud wall crawling with bugs within four feet of her on all sides, a mud ceiling within touch of her hands, and a mud floor beneath her,—to come from such surroundings into a building like this Mead Memorial church in which we are gathered. Here the wide beautiful walls, the distant ceiling, the light and warmth and cleanliness and freshness of everything speak of larger and nobler and fuller life. If physical surroundings have an effect on people's minds (and we know they do) it is an education in itself just to attend services in a building like this. How great then is the gift of that elect lady of Stamford, Connecticut, who has given the Mead Memorial church to the women and the men of Korea? And when to "largeness of room" we add "largeness" of love, kindness, sympathy and joy for which this church is famed, and comfort in all the hard trials of life, and the hope and sure promise of heaven to crown it all, why should we marvel at the triumphs of the work among women in Korea?

But I am speaking of Mrs. Jones' work among the women, and I just want to tell one little incident. One day Mrs. Jones found an old Korean woman in a miserable hut, helpless with paralysis and slowly dying of starvation. The woman had a profligate son whose evil life only added to her bitterness. The case was taken up and the Korean women in our church undertook to care for her, and her immediate wants were relieved. She recovered from her sickness so that she could with some effort get about.

and from the very first day she became marked for her love for the house and worship of God. She was ever faithful at the services and rain or shine, summer or winter, she would drag her crippled body to the chapel, being generally the first to arrive and the last to leave. This all touched the heart of the son and after a time he too became a Christian and a new joy was added to the life of his old mother. But one day Naomi, for such was her baptismal name, fell ill and it soon became clear that she was going to leave us. Sunday morning Brother Chang on his way to church called to see and pray with her. She told him that her only regret was that she could not get to the chapel once more, but she knew that she would shortly worship God before His throne in heaven and she was content. Then she called her son to her and told him to give her her wallet hanging on the wall. From it she took a few pieces of money and giving it to Chang said: "I cannot go to the church myself but I want to give my little mite to the Lord as usual. When the plate is passed please put it on for me." And our hearts were all moved when Mr. Chang told us the incident. About noon it became clear that the end had come. But shortly before she left us she called her son to her and her last words were, "Son, whatever happens, never let go of Jesus." And the redeemed soul of old Naomi winged its way to worship God in the grander temple above. The wonderful influence of that paralytic Korean woman in her life and death on our whole Chemulpo church no human scale can adequately measure. And old Naomi is but one of a vast multitude of Korean men and women who in their need and their possibilities are of one class.

CIRCUIT WORK.

It is not my purpose to attempt to describe our experience in circuit work. It is simply impossible of adequate description. Much attention has been paid to it the past year, but in this connection I have felt my loneliness as never before. The problems and difficulties which accompany this work are multiplying,—or to speak more accurately, the development of our work is bringing us into connection with them as never before. But a large measure of success has attended this work and it is the most promising work carried on by the Mission today. We have three great circuits which will one day form several Presiding Elder's Districts. In order they are:

(1) CHEMULPO CIRCUIT.

Tambangni has put up a comfortable little chapel in which the people meet regularly. It was dedicated by Dr. Scranton July 30th 1900. In money it cost but a small sum. In sacrifice and self-denial it represents a vast outlay, and in God's sight its value will not be in the coin of men, but in the soul endeavor it stands for. The work on the Pu-p'yung prefecture has been cared for by Brother Yi Yung-sun who lives in the prefectural town, an excellent base for work. He cares for five points on this circuit and has been partly supported by gifts from the native

brethren and a special gift from Mr. Beach at Medina, New York. The work is encompassed by many difficulties but is growing well and will one day be a strong self-supporting church. Our work in the Nam-yang prefecture is slowly developing. In Brother Hong Seung-ha I think we have a very promising worker. He has taken hold of the work there with a will and already there are signs of a turning to God. We have not attempted to harvest our results there yet but have contented ourselves with seed sowing believing that the harvest will come in due time. The coming year we shall begin to form our people into classes and enroll them in the church.

The entire Circuit including Chemulpo City reports 119 members and 289 probationers, a total of 408. There have been 15 deaths. We have baptized 5 children and 48 adults. There are 3 Sunday Schools with 12 teachers and 246 scholars. For self support we have raised as follows:—

Pastoral Support	\$32.00
Church Expenses	125.00
Church Building	490.00
Benevolences	30.00

Total	677.00
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The quarterly Conference recommends Local Preacher Kim Ki-pom for ordination as a Local Deacon. We also recommend Exhorter Pok Chung-chai for license as a Local Preacher.

(3) KANG-WHA CIRCUIT.

Kang-wha has had a good year. Our work is well distributed throughout the island, our stations beginning near Cho-ji on the south and extending to Sani-p'o on the extreme north. Much of the success of the work here is due to the ability and wise oversight of Local Preacher Kim Sang-nim who does excellent pastoral work. An excellent spirit prevails among the leaders and the membership. All have done good work and are deserving of praise. Since last year we have entered two new points, viz. Kang-wha city, and Sani-p'o and in these two points we report the beginnings of work. The work is still embarrassed by the lack of proper places in which the people may meet. We need a good centre at the city where the foreign missionary may have his headquarters on his visits to the island, and in the securing of this I think we foreigners can afford to help. But at the other points the native Christians are doing their best to meet their needs.

During the month of Sept. (1900) I held a Bible Institute at the So-sa Church of the workers throughout the Island. It lasted ten days and was attended by 24 persons including 3 women. At the end of the sessions I gave them a written examination on our text-book which was the Gospel of Luke, and most of those who attended the class passed this examination creditably, but the highest honors in the examination were borne off by one of the women. I tell this to show how much Christianity does for these Korean women. The woman mentioned was only a farmer's

wife, and before she became a Christian was ignorant of letters. She is a woman of much ability and Christ has lifted her to a level in life denied her by heathenism.

An element of strength in the Kang-wha work this past year has been the interest of the members in the study of the Bible and especially in the gospel narrative. It is very hard for people in Christian lands to realize how much a good book stands for in a country like Korea. Here a very different idea prevails regarding a book from what is the case with us. Books being scarce are prized highly and when a book like the Bible falls into the hands of one who really undertakes to study it the result is most beneficial to the man. Sometimes they understand it in a literal sense which leads them into strange interpretations, as when one man reading that Christ had cured a blind man by mixing mud attempted a modern reproduction of the miracle. But sometimes this very literal interpretation leads them to do a beautiful deed, which in its final essence may not be contrary to the teachings of Christ. The following is an illustration in point. One of our class leaders is a man of some means. One day he read the story of the servant who tho his lord had forgiven him a heavy debt failed to manifest the same spirit toward a fellow servant but was unjust and harsh to him, (Matt. 18:23-35) and it made a great impression on him. He immediately made a literal and personal application to himself. God was his Lord and to Him he had owed a terrible debt of sin which God for Christ's sake had forgiven him. But here were several poor people, his fellow servants, who owed him a sum paltry in comparison to the debt God had forgiven him, and if he took warning by the story of Christ must he not freely forgive them their debts to him? So he called to his home all who were in his debt, and when they had assembled he read them the story and told them the application he had made of it. He freely released them from their obligations to him and bringing out the papers he held against them burned them with his own hands before their wondering eyes. Modern exegesis would say that the humble Korean class leader had not made the proper application of the teaching of Christ in the parable. This may be true. But one day Christ said to one young man, sell all that thou hast and give to the poor and come, follow me. And who shall say that Christ did not visit that Korean hamlet the day young Chong burned up his neighbor's notes, and look with joy on a man seeking to follow Him. The deed, whatever may be our view of its judiciousness, was certainly a Christ-like one.

The work on the island of Kyo-dong is growing well. Brother Kwon is standing up for Christ with a brave heart there and his testimony is with power. Last spring the literati of the island when they met to offer the semi-annual sacrifices at the temple of Confucius were much excited at this Christian attempting to come among them. So they determined to run him off the island. To this end they appointed a committee to wait on the prefect and call his attention to the Christian and petition that the intruder be cast out. The answer of the prefect was that the Christians have built their churches beside the very palace in Seoul show-

ing that His Majesty the Emperor is pleased to have them among his people. If the Christians have the right to dwell in Seoul and carry on their work it is folly to attempt to drive them out of a third grade prefecture. No further interference was attempted. Ten families have given up their idols and accepted Christ. They form the nucleus of our first church there.

We have ten churches with 101 members and 253 probationers, a total of 354. There have been 15 deaths. We have baptized during the year 48 adults. There are seven Sunday schools with 27 teachers and 118 scholars, a total of 145. We own five church buildings, valued at Yen 670.00. The report on self-support is as follows :—

Pastoral Support	\$70.00
Church Expenses	60.00
Church Buildings	110.00
Benevolences	27.00
Total	\$267.00

The quarterly Conference recommends Kim Sang-nim for renewal of license as a Local Preacher. Also that Exhorter Pak Neung-il be made a Local Preacher. It also recommends Kwon Sin-il and Kim Kyeng-il as Exhorters.

(3) YONAN CIRCUIT.

The Yonan Circuit has had a hard year. There have been heavy losses in the membership and severe trials have been laid on those who remained faithful. In the first flush of our entrance of the field many united with us who later on were unable to endure the strain of persecution and temptation and went back to heathenism. Some also came among us from unworthy motives hoping to find in us agents to help them in their lawsuits, and finding that we were not in Korea for such a purpose withdrew. We have in sorrow removed their names from our midst but our hope is that the seed which we have scattered in their hearts has not been killed but may yet spring up and germinate and bring forth fruit unto life everlasting. The result of this thorough pruning of our membership has been very beneficial on the whole membership. We now have a strong loyal church in that region which will become an honor to Methodism. The great need is for more continuous and careful oversight than I have been able to give it myself.

On the return of Local Preacher Kim Ki-pom from Wonsan last autumn I located him on this circuit. With his family he took possession of the house we own in Yonan city and has shown himself a capable worker for the Master. He has developed an interest in the Bible among our members there which has gone far to strengthen the whole church. And all through the heavy trials which have befallen him and the church during the year he has stood firm and true. All our work in the Whang-hai province at the present time is attached to this circuit and Brother Kim has visited and cared for the various places and by his preaching and counsel has helped them under the peculiar difficulties which attend the rise of a Christian church amid a heathen populace.

Within the year a terrible trial came to this church. One day in January as Brother Kim was studying in his home the mother of one of our members came in terror to him and said her son was being killed, and begged him to come and help him. Brother Kim immediately went to the Christian's home and found him bound hand and foot and bloody, while two policemen from the governor's yamun were beating him to make him give them money. Brother Kim, without interfering with the policemen asked the Christian the meaning of his plight. The policemen themselves then produced a warrant for his arrest which on the face of it was a clumsy forgery. Some one had evidently purloined the governor's seal and stamped a strip of paper with it, and on this some ignoramus had tried to write a warrant for the Christian's arrest, but not knowing even the year of the Emperor's reign had dated it five years ago. Discovered in their villainy the policeman gave up beating the Christian and to brazen the matter out gave up the warrant to Brother Kim to be sent to the governor, which Brother Kim did, enclosing it in a letter with a full account of the affair to His Excellency. No answer came for a few days, when one morning at daybreak a force of policemen with yamun runners armed with swords, spears, and guns suddenly appeared in Yonan, and attacking the church seized Brother Myeng, the husband of our Bible woman there, and Brother Kim only escaped by the merest accident. The usual reign of terror followed. Christian houses were broken into by the attacking party, women were insulted and intimidated, and some of our members were seized, beaten and dragged about and money extorted from them. The policemen claimed they were acting under the governor's express orders and that they were commanded to shoot down any Christian who opposed them, and that the entire church in that region was to be put under arrest and taken to the capital of the province. The brunt of their anger fell on Brother Myeng. He was cruelly beaten and dragged along the road by the hair of the head for miles, and would never have reached the provincial capital alive if one of the policemen had not had compassion on him and begged that some mercy be shown him. On arrival at Hai-ju, Myeng was hailed before the police magistrate, abused and scoffed at and after being beaten with thirty blows of the heavy paddle was locked in chains and cast into the prison where the death sentence is awaited. In this loathsome place he was reviled by the prisoners about, who insulted him for his faith in Christ, and painted in hideous colors the fate that awaited him. But for two hours he forgot his pains and the chains which bound him, and told them the story of Christ and what He had done for him, and that he would gladly go to death for Him. So that they who had begun by reviling him were silenced or made his friends. In the meantime the Christians fleeing from Yonan brought me word of the affair, and I began to telegraph the governor. After several telegrams, a stay was secured which finally saved Myeng's life. Local Preacher Pok Shung-chai carried letters from me to the governor and a complete reversal of the matter was secured, the guilty policemen and runners were severely punished and the money stolen and expenses involved all voluntarily made good.

That the matter might have developed into an affair of great significance is shown by the fact that the governor sent word to the head of the peddler's guild that Christians were rising and that he must call out the guild to suppress them. But the head of the guild was an old acquaintance of mine and his answer was, "I know those Christians, and I know their pastor. The peddler's guild will not rise against them." If the guild had been dragged into it by the governor the danger to the many Christians in our own and the Presbyterian churches in that province would have been very great. The experience was a terrible one to our people while it lasted, but they have come out of it stronger and with a more loyal devotion to Christ than they ever had before. On my visit to them soon after I was impressed with this. There was a new joy in all their faces. Brother Myeng is a hero. He spoke of it with joy. In the hour of darkest gloom when sure death by beating stared him in the face he said he felt little pain. Peace and joy were in his heart, and a sense of security he never knew before. And to crown it all, while lying amid the filth and vermin of the death cell in chains he met Christ. And in describing it all he spoke of the meeting with the Saviour more than of anything else.

On this circuit we have nine churches and have made arrangements for the opening of two more points. There are now 32 members and 435 probationers, a total of 467. Eight have died within the year. There have been 55 adults baptized. There are six Sunday Schools with 6 teachers and 85 scholars, or 91 in all. We own three church properties valued at Yen 330.00. The report on self-support is as follows :—

Church Expenses	\$80.00
Church Building	22.00
Benevolences	20.00
<hr/>	
Total	\$122.00

Brother Kim Ki-pom is recommended for renewal of license as a Local Preacher. Brother Ha Chun-taik for renewal as an Exhorter. Brother Ko Ch'i-il is recommended for license as an Exhorter.

SUMMARY OF THE WORK OF THE STATION.

(1) We report 1229 members and probationers, a gain of 147 over last year.

(2) There are now 16 Sunday Schools with 488 teachers and scholars, a gain of 6 schools and 214 teachers and scholars.

(3) For self-support the sum of \$1102.04 has been raised.

Respectfully submitted,

GEO. HEBER JONES.

Report IV.—Su-won and Kong-chu Circuit.*To the Annual Meeting:—*

The year has been one of great activity and of great growth among the churches of the south circuits. So widely has the work spread that it takes more than a month constantly traveling to visit all the principal centers, staying but one day in each place.

Since the last Annual Meeting I have traveled more than a thousand miles walking most of the distance. I have made eight trips on the circuits varying from three days to four weeks in length and when I return to Seoul from such a trip I impotently wish that I might be able to divide myself into twenty-five other personalities so as to be able to be constantly at each place instead of only touching at it once in every month or so.

Churches. Work has been opened up in 11 new centers, making in all 24 centers in the region; at some of these centers as many as 8 or 9 surrounding villages contribute to the membership, some of these villages being 10 miles from the center. There are in all about 80 such villages.

That you may get a better conception of this region and this great work I will ask you to accompany me on two or three short trips among the churches. Because of its proximity to Seoul we will first visit the small circuit of churches lying about 10 miles from Seoul in a southwesterly direction. Because we believe in encouraging modern advancement and enterprise, and also because it is more convenient, we will send our horse and provisions by another route, but ourselves take the 10 A. M. train and go down the road halfway to Chemulpo and get off at Oricole. From there we will walk across the country 7 miles to the southeast and stop at the village of Muchinae. Here is our eldest and largest church in this section. There are 92 probationers, and 16 full members: total 108. Mr. Kim Tong Hyen, the leader, is a very active, earnest worker. This year by a great effort the people built a chapel; when I visited the place during the process of construction of the building I was surprised to find that some of the heathen were so favorably inclined toward Christianity that they came from neighboring villages and were assisting the Christians. This building is located on the brow of a small hill overlooking a wide stretch of valleys on three sides, while in the rear a mountain rises. About twenty feet in the rear of the chapel the people put their hands to the work again and built a comfortable parsonage for the native pastor in which they set aside a commodious room for the use of the missionary when he visits them. They are now building, through aid received from Mrs. M. F. Scranton, a school-building to the right of the parsonage. Here Mrs. Scranton intends to place a teacher and we hope for great results from this venture. The children of this vicinity are bright, industrious and willing to learn. We are very grateful to Mrs. Scranton for her interest and efforts in their behalf. Standing in front of the church one can see and count a number of villages; within a radius of one and one half miles there are twenty villages containing about three thousand people: It is our purpose and effort to enter all of these

villages; I have personally visited some of them and Mr. Kim Tong Hyen has worked in many. We have Christians in seven of them. The Sunday school at this church (which I have named Grace Church in honor of the church which I had the privilege of serving as pastor in Kearny, New Jersey) is well organized with three officers and teachers and studies the Wol-po every Sunday afternoon. The amount raised for church building and current expenses is about 80 Korean dollars.

Going north from this village about seven miles we will reach the village of Sam Mak Kol. Here we have a very promising new work opened up this year. The leader Ha Yeng Hong attended our training class for class leaders and exhorters in Seoul in January and he promises well. There are 24 probationers here who are related to the other people living in the 60 houses in the village, and they are working to make it a Christian village. Several of them were baptised last month and in examining them I found one young man who had committed the Baptismal Catechism word for word, question and answer.

Passing by several villages where we have work, and going east we come to another principal center in the village of Tok-ko-kai. It is one of our oldest churches and has a membership of 23 members and 43 probationers, in all 66. The town is located on the main road leading south from Seoul to Su-won city and is a market place. They have no church building and are compelled to meet in all kinds of disturbances in a private house and in the inclement weather of winter half are inside and half are out. They have been making great efforts for a building and have about 40 Korean dollars collected for that purpose. About 10 yen has been received from other sources and they are determined to build this year. I have made up my mind that if I have to put a jiggy on my back and carry loads I will see that church go up this year. Including the amount raised for church building they have raised for self-support about 45 Korean dollars.

About 12 miles south of Tok-ko-kai is Su-won city with a population of about 8000 people. It is an old and wicked city and the people are hard to reach. We have made very little impression on the city as yet, but I am planning soon to enter and establish a center of work. It is my plan to have a foreign residence in this city and spend considerable time there. Before returning to Seoul for new provisions we will visit one other church center in the Su-won prefecture. This is in a north-westerly direction from Su-won and about 13 miles distant, the town of Pal-won. Here is a large market place containing 200 houses. Our work here is small; we have six probationers, at least so the work stood last fall. This is one of the two or three points I have not been able to visit this spring. About two weeks ago I was on my way to this place traveling with considerable speed on my bicycle, when having taken conclusions with the ground, I found it necessary to return hastily to Seoul and have the doctor sum up the results. As the membership has increased considerable at the other points on the circuits since last fall I am hopeful of an increase here also. Among these few faithful ones here is a blind man. He has never seen the beauty of this earth but he

has seen the Christ, the One altogether lovely. When I examined him for baptism I found that he had committed by hearing the Baptismal Catechism word for word.

Our second trip will take us from Seoul in a southwesterly direction 310 li, or over 100 miles. On the way 5 miles from Su-won we come to our oldest church in the whole south, in the village of Chang Chin-nai. Here we have a nice chapel built several years ago, the old leader, Mr. Pak Hong Syeng, bearing most of the expense. During the past year Sarah Kim, a trained Bible woman, and her daughter, also well trained, have lived in a house which we purchased for them. Mary, the daughter, conducts a day school and has several pupils. This school was begun only last year and is in the nature of an experiment, but we think that it is succeeding and will succeed. The boys of this village are absolutely the most troublesome and mischievous of any place I have visited in Korea; so much so that I found it necessary to get up in the middle of the meeting not long ago and rap some of them on the head, after which the meeting was exceedingly orderly: it was a means of grace. The work of Sarah Kim among the women is not to be surpassed; since she has gone there 20 or 30 women have come out of heathenism. She and her daughter are earnest in their service for the Master and they prove their faith and love by their consecrated labors. They may be said to be the first home missionaries from Seoul. They left their home and friends here, with tears parting from their relatives, and went among strangers where God is honoring their self-sacrifice and blessing their labors. At this place there are 14 members in the church and 45 probationers; total 59. The amount raised is necessarily small, about 4 or 5 dollars.

Passing on down to our original destination about 70 miles, we come to the walled city of Hong-chu and on the west coast, 3 miles distant, is the village of Hami—the center of our work. Eleven villages are represented in this work. To visit them all it would take us eight or ten days. There are here 4 members and 49 probationers: in all 53. I was proposing to visit this place last fall, but the political unrest and the advice of the American Minister to all who were accustomed to itinerate to remain in Seoul, prevented me. I am convinced that if I could give more personal attention to the work in this place the membership would soon run up into the hundreds. I spent several days there this spring and was impressed by the readiness of the people to hear the Gospel and become convinced by it. The leader at this place, now in the decline of life, lost his oldest son last fall: he was drowned in the sea during a great storm. The father lives in Christian hope of seeing him again. At this place we own a building which will ultimately be used exclusively for a church. East of this place in the village of Teuk-san we have a small company of believers. From this point we will go southeast about 65 miles to the walled city of Kong-chu, containing several thousand inhabitants. It is one of the chief centers of traffic in the interior. Korean medicines for all kinds of diseases are sold here. It is a difficult place to work and we have made no converts as yet but hope to open work this year. South of Kong-chu

more than 30 miles we have work which I have not seen yet but expect to visit this fall. A group of Christians possibly 100 miles farther south begged for a visit from me but I felt the impossibility of it and so asked the Southern Presbyterians to care for them.

Our third trip will keep us busy for three weeks : often from early morning till near midnight we must walk from church to church and hold two, three and sometimes four services every day, during which time we will meet many perplexing questions. Our first church to visit is at Too-chun, a village about 40 miles from Seoul in a southeasterly direction. This church is well founded having passed through the fires of official persecution. There are 16 members and 25 probationers : in all 41. The real leader of the work here is one of our colporters, Kim, Ik Heni, a valuable man. We will hasten on in a southeasterly direction to the Chuck-san magistracy. Here we have a church of 7 members and 27 probationers belonging to the lowest ranks of society in Korea, the butchers, but taking pretty high rank in the church militant. Their testimony is that God can save from sin. They are extremely diligent in study and are usually ready with questions on the New Testament some of which are hard to answer. Starting again north and bearing east, after making 27 miles we come to Ung-am. This church and all the other churches we will visit in this region are about equidistant from Seoul, about 40 miles. The class here began its existence last fall, and when Dr. Scranton and I visited it in October they were about the most unpromising lot I ever saw. When Dr. Scranton called upon them for voluntary prayers, one long, lank brother pleasantly assured us that he and a boy there were the only ones among the company who could pray, and said it in such a manner as if to conclusively settle the fact that they had a patent on it. The outlook was not very hopeful ; however, it is the glory of our Gospel that God can take the worst sinner and convert him into a son of God. After six months' training I am sure Dr. Scranton would be surprised to see what progress they have made in knowledge of the things of God. There are here 48 probationers, 13 of whom including 4 children have been baptised. From this class others have sprung up. Mang-kol, 5 miles away has 18 probationers. Ka Mak-tong about the same distance in another direction has 14. About 15 miles from this point is Chuck-kol : the village of Ma Wha-ji, 5 miles distant also contributes to the membership at this place. There are 14 members and 34 probationers, in all 48. This is a most interesting place. One of the members, an old man, was formerly a sorcerer but when he became a Christian he destroyed his books and everything pertaining to the black art. His sister, an aged widow who has no children, is a still more remarkable character. The last time I was down there in April she testified in meeting that she did not know just why or how it was but ever since she had believed in Jesus she was happy all day long. Wood for fuel is scarce in that place and this good woman goes out and gathers small sticks wherever she can and stores them away and sleeps on a cold floor herself, keeping the wood she has gathered in order to

make the room warm for the missionary when he comes. When Dr. Scranton and I visited the place last fall she followed us quite a distance from one village to another to meet with us, and leaving there again followed with us. Dr. Scranton kindly remonstrated with her for going such a distance; she replied, I intend to follow you all the way to heaven, shall I not follow you a little way here? She says she is going to give us her house for a church. Three miles distant we have a small class in Mal A-we that is very promising. Ten miles farther east we come to our largest church in the village of Teuk-teul. Including the village of O-chun we have 3 full members and 153 probationers. There are two Sunday schools and about 60 scholars. In this village a commodious chapel was finished this year, paid for almost wholly by the Christians who mortgaged their homes to do so. Including the amount raised for the building they contributed to self-support about 260 Korean dollars. I am sorry to say that I have not confidence in the man who has been our leader of this church. He has caused us some trouble in the region and will have to be dealt with.

Seven miles east is another large church in the village of No Ro Mok. There we have 76 probationers. One of our colporters lives here and is very successful in his work. This is another class organized after the Annual Meeting last fall. The Christians have suffered from persecution in this village. About the time of the New Year the villagers have always been accustomed to sacrifice an ox to the spirit of the village well; this year when the assessors went around to collect the sums of money from the members of the community to buy the ox the Christians refused to contribute, saying that they now worshipped the God who created all these things. The custom is to divide the meat among the contributors after the sacrifice has been offered. The Christians, inasmuch as they did not wish to eat any of the meat offered to the well devil, felt that they were legitimately freed from contributing. The headman of the village had previously been approached by our leader, Mr. Ku Chun Kyeng, who had remonstrated with him for allowing gambling among the young men of the village, this being contrary to the law. When the Christians refused to contribute for the sacrifice, the headman being angry called the villagers together and told them not to allow the Christians to take water from the well and to take action to compel them to move away from the village: he also told the young men that they might gamble as much as they pleased. Immediately gambling became rife in the village and persecution of Christians began. About two days afterward I arrived in the village and learned the state of affairs, being myself compelled to drink dirty water. I sent for the headman and after some fearful hesitation he came. I asked him the meaning of these things, telling him that he had done wrong in encouraging gambling which according to the law he should have suppressed, and that I expected that hereafter all restrictions should be taken off of the Christians and the persecutions should cease. About a month afterwards I again visited the place and found that everything was all right and the father and mother of the headman wished to join the church.

Seven miles east is our O Yang Dong church ; eight villages contribute to the membership. Mr. Ku Chun Kyeng has also supervision of this work and Mr. Min Tai Sik is the other class leader. More than a year ago Mr. Min's only child, a young man, died in the faith. The father and mother, now advanced in years were so influenced by this circumstance that they became Christians and began to work for the spread of the Gospel. As is the case with some of the higher class among the Koreans Mr. Min had a concubine. When he became a Christian he not only gave up his concubine but provided for her support by giving her a house to live in and a business. When we suggested that we needed a chapel at that place he said that possibly he could arrange to give us his house to be transformed into a chapel, as he had other property. We have at this place 91 probationers.

In quick succession we will pass through the remaining churches of this section varying from 3 to 15 miles apart. In Kung Tul we have 15 probationers : in the mountain village of Pom Sil we have 15 : in the large and beautifully situated village of Whang Kum we have 36 : in Kun Teul there are about 30 believers. The last class we will visit is that of U San Dong ; we have here 42 probationers and an interesting work. Not long ago a young man and his family entered into the faith : the very day that they gave up their devil worship and burned their household gods their house burned to the ground with everything they possessed : even their rice and seed grain they had been keeping for this year's sowing was burned up. The Christians immediately came together and out of their scanty means collected enough to help them until they could find another home.

There are on the south circuits 103 full members and 884 probationers : a total of 987 : a gain over last year of 277. There was raised for self-support Yen 356. There are 16 Sunday Schools with 22 teachers and 302 scholars. Two day schools have been conducted under Mrs. M. F. Scranton's direction and I cannot too strongly endorse this kind of work. If we want to have a strong and enduring Church in Korea we must get hold of and educate the children, instilling in their minds from early youth the principles of Christianity and the truths of the Gospel. Some one has said that if you want to mould a man you must begin four generations back : it is a glorious thing to see the aged come into a saving knowledge of Christ, but we must train the forming intellect of the rising generation if we hope to eradicate the superstition and superficiality from the Korean mind and create an intelligent, self-propagating and self-governing Church in Korea.

The theological class was held in Seoul in January for two weeks, the Seoul and Song Do circuits of the Methodist Episcopal Church South uniting with us and two members of that sister Mission, Brothers Collyer and Moose assisting in the instruction given : Brother Jones also helped us in this most important work. There were 72 men present and 14 women. The Bible women and the colporters of the British and Foreign Bible Society have done excellent and lasting work this year.

I am grateful to Mrs. M. F. Scranton and Miss Pierce for the two trips they were able to make over the Su-won portion of the circuits and I know that much good was accomplished. Now that reinforcements have arrived on the field I trust that the women of the South Circuits will receive the help and instruction of some one from the force of the Woman's Foreign Missionary Society in Seoul. The opportunities for such a worker are immeasurable.

In conclusion I will mention a few of the difficulties and encouragements. Briefly enumerated the difficulties are the awkwardness of working in a difficult language; the tendency of the people to strive after and use political power or force in their dealings with each other; the persecutions the Christians meet here and there; the wide extent of territory to be covered and the distance between the different sections of the work; and the task of training efficient helpers to care for and direct the classes in the different centers.

The encouragements are many but I will mention only a few: the ready sale of Bibles and tracts and the natural curiosity of the Korean to know what they contain; the ready acceptance of the Gospel especially by the middle and lower classes; the beautiful change in heart and life of those who believe; and the evident working of the Holy Spirit in His Church, fulfilling the promise, "Lo, I am with you always."

Respectfully submitted,

Wilbur C. Swearer.

Report V.—First Church, Seoul.

The pastor, H. G. Appenzeller, left for his well earned vacation, in September last, and since that time the work in this church has been all carried by the assistant pastor, Choi Pyeng Hon. In spite of the faithful work of the latter, Brother Appenzeller has been greatly missed. I have given what time I could spare, and have preached there on five or six Sunday mornings, besides the special union services conducted during Passion week. This church has many difficulties to contend with, and not least is the palace guards which make the entrance to the church so troublesome. I have been specially pleased with the good attention and interest manifested in the Sunday school, and the orderliness shown there. The goodliness of attendance on the woman's side is in no slight degree due to the faithful efforts of Miss Frey. The Sang Dong Church is especially under obligations to this church for taking them in and harboring them during the few weeks in which they had no place of meeting. The state of the work is encouraging.

Full members	132
Probationers baptised	46
Probationers	80
Baptised children	22
	— 244

Sunday School	120	
Local preachers	4	
Deaths	6	

Assistant pastor's support		216.00
General expenses		48.86
Charity		11.25
Special collections		35.74
In aid of Chemulpo Church		6.50
Chinese Relief Fund		7.07
Ladies' Aid Society		25.80

Total Contributions	-	351.22

Report VI.—Talsung Church, Seoul.

We now rejoice in a comfortable church, in which we are enabled to meet together today. We now go under another name, but considering the generosity of the donor we can afford to change the appellation.

We shall be known hereafter as the MEAD MEMORIAL SANG DONG CHURCH. I have made a very careful census of our church membership, and of all who are likely to be affiliated with us. I find that we are, or have been, in touch with 758 people.

Full Members, men,	75	
" " women	120	
	-----	195
Probationers baptised, men	29	
" " women	52	
	-----	81
Probationers unbaptised, men	39	
" " women	57	
	-----	96
Children baptised, male	46	
" " female	30	76
	-----	-----
Children not enrolled		448
Adults not enrolled		45
Deaths		145
Expulsions		49
Gone to "Rome"		39
Disappeared		14
Gone into Buddhism		15
Lost by letter		4

		758

Total collections during the year (Exclusive of contributions to the church erection fund)

General	520386	Cash
Poor	52985	
	-----	573371

Expended native pastor	150400	
" charity	90940	
" Bible Society	11016	
" Christmas	135375	
" running expenses	143691	
" balance in hand	41950	
		573371
Collection for church erection.		
Men	486826	
Women	317100	
	803926	

Report VII.—Baldwin Chapel, East Gate, Seoul.

To the Members of the Annual Meeting:—

At the close of the last Annual Meeting, in addition to my work in Pai Chai, under the appointment of Dr. Scranton I assumed the pastorate of this church and began to have an intense interest in the people. During my year's work among them I have come to love them and have esteemed it a great privilege to labor among them. I regret that my time has been so much absorbed in the school that it has been impossible for me to give the work more direct personal attention and supervision. Being so far away from the work, and having so much of my time and strength given up to the school it has been impossible for me to do any pastoral visiting which I recognize as very vital to the life and vigor of a church. This work I have been compelled to leave to Brothers Ye Kyeng Jik and Ko Si Hyeng.

The year has not been one of signal growth and development. We have had a hard struggle. But the signs of approaching victory illumine the horizon of our hopes. The cloud of promise may seem very small but the power of God is behind it. I believe there is to be a day of rejoicing for Methodism at this place. The last three months have witnessed an increasing interest and a better attendance. The attendance varies very materially from Sabbath to Sabbath. Many come to see the foreign physician and to have their physical ills relieved, and some come for the sake of curiosity. The attendance of regular patients upon the regular church services of late has been much more encouraging.

Dr. Harris and Miss Lewis have labored faithfully and hard and the goodly attendance of women is an indicator of their efficient and untiring efforts.

During the year we have been made to rejoice in the coming of Miss Hillman among us and the East Gate work is to be congratulated upon this valuable addition to its working staff.

The attendance upon the Sabbath morning Sunday school has been quite encouraging, averaging about 45. The school is divided into four classes. A desire for the study of the Word is increasing. The average

attendance upon the church services immediately following Sabbath school has been about 60. Brothers No, Yi and Ko have done most of the preaching. The present membership is, 22 in full connection and 14 probationers: total 36. Children baptized 6.

Our congregation being mostly composed of poor people the collections have not been large but the people have given liberally. I have often been surprised and pleased to see how gladly and generously they give. The amount contributed by the church during the past year is \$19.60. Expenditures \$22.33.

The prospect for the work at this point for the coming year is very encouraging, and I look forward to a great harvest and a great church.

Respectfully submitted,

E. M. CABLE.

Report VIII—Wonsan Circuit.

To the Bishop and Members of the Korea Mission:—

We are thankful to be with you again in the Annual Meeting. We are thankful for restored health and a safe return to this country. That Brother Jones' telegram "Hold McGill" was embarrassing and that it very much discommoded us, could be learned in Redlands, California. When my bank account was twenty above zero, and house-lease expired, having made all arrangements to leave the first of March, and we could not re-rent, we were literally and actually put in the street. There being no furnished house to rent we took to the bush. That is we retired to a shed in an orange grove to reflect. The Secretary asked if we could go into the doctoring business for a season and keep off of the pay-roll. Thanks to the climate and orange blossoms in southern California, though perplexed, we were not cast down. Need I remark that the doctoring business is not rushing in southern California, and our services as a trunk-resident were not much in demand, especially after our retirement to the bush? With a few pieces or borrowed furniture and the bank indicator at zero we waited patiently for a change in the horizon. To return to my subject: We are thankful for a great deliverance from the somewhat lowery environments, thanks to Dr. Smith's "Rhumatics," and to Dr. Baldwin's Mission "Biz," and his telegram that my proposition was accepted and to go ahead. The proposition was to borrow the money and pay the outgoing from drug receipts. We landed in Wonsan May 15th, just one month later than we had planned, and commenced treating patients the next day and trying our long unused Korean. There seemed to be bad weather for some time, for hardly before I was officially informed, the natives had seen in the Korean Advocate that I was to be removed, and began to look upon me with suspicion. I need not inform you that this indiscretion affected my work, and lost the Custom's position to me. Being unordained and working along-side those who were, our work was put to a disadvantage. Then there was the potato crop that failed, and in

the mountain districts our membership scattered. I hear that one died suddenly with Jones' hymn book on his mouth and his Bible near. I regret that I do not know more of this saint's inner life. He being a stammerer it was too much for me to follow him in the few opportunities I had. Some in that village have "slipped" but there are others who have the root of the matter and know that God for Christ's sake forgives their sins. There are a few additions that have been effected by the members themselves. I baptized five women there, Brother Appenzeller having baptized their husbands about three years ago. I baptized one in another village where we have a little work. In another village of thirty-five membership, they got into a row and all turned Romanists except one. In Wonsan there has been a marked change for the better. Several additions, and a more earnest study of the Word. I have been in the country 42 days during the year. I met an old man on one trip whom I knew for several years. He is 78 eight years old and quotes scriptures and is especially fond of Psalms. On my last trip a man said in a crowd, "You can laugh if you wish but you had better laugh at the worship of our spirits; as for me, I am going to be a Christian and I wish the proper books to commence." A patient said recently, "Yes, I know that the Bible is true and that Jesus is the Son of God, but I am so greedy for rank I cannot be a Christian." I said that it is not enough to believe that Jesus is the Son of God. You must believe that he died for your sins to be saved. "Please sell me a Bible," was his answer. I heard such a rare experience the other night I must give you as much as I could understand. "I am a Korean boy but I have something to say. I find that in trying to be a Christian one is persecuted where it is known. After I heard your talk on the "Fig Tree" last Sunday I fully repented of my sins. I have been very bad. I have done what ought not be mentioned. I have stolen and lied, but Christ died for my sins and was crucified for my sins and I must be a witness for Him. So I decided to cut off my hair so that all may know that I am a Christian. If they insult and even beat me I will call it all joy for Christ and bow my head, receiving the blows, knowing that Christ received blows for me. I am greatly tempted but the Word says, "Casting all your anxiety upon Him because He careth for you;" First Peter 5:7. Also in First Peter 5:8, "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world." I also find in God's word, First Cor. 10:13 "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." When I said that I would cut off my hair the devil said, in the person of a man that works with me, that is good, you can sell it and buy a hat. I said "I will not sell it for I am cutting it off to show that I am a Christian." I talked to another boy whom you baptized and he has not fully repented. He cried and said he would cut his hair off too and did. My master is a bad man and he drinks. I said I was bad too but Jesus saves

me and he will save you too. He cried and said 'I am too bad.' I work at a bath-house and the bathers used to bribe me to make me do different from what the master told me, but now I don't take bribes. The Lord gives me peace and joy and a desire to be a witness before every one. There is Mr. Han over there that works for a man that will not let him off on Sunday. He says he used to eat bean hulls but now he gets eight Yen per month and lives well. I tell you, Mr. Han, you had better eat bean hulls all your life than not to keep Sunday. I wanted to pass the Japanese graveyard the other night and I thought what a change has come over me. I used to get a cold place in my back and my hair would stand when I passed such a place at night. But now Jesus takes away all fear except to be evil and gives me joy and peace. I want to be a witness for him always." I asked for prayers and he responded with a most earnest prayer of thanksgiving and praise and with tears asked that his people might know the joy and peace of salvation. In Wonsan we have three services Sunday and one during the week, and there are at least three places in the country where services are held on Sunday. We have in Wonsan a girls' day school with six scholars. The total membership in villages is 121. The total number baptized is 34. The number baptized this year 14. Total collection fifteen Yen. Number of patients treated during the year 1156. Drug receipts 514.73 Yen. The total receipts of Wonsan have more than paid for the plant.

Respectfully submitted,

W. B. MCGILL.

Report IX—C. D. Morris.

To the Members of the Annual Meeting:

Having only arrived on the field last October my report must necessarily be brief. On my arrival I report a couple of weeks' teaching in Pai Chai to relieve Brother Cable who was in need of a vacation. Early in November I went to Pyeng-yang where it had been decided that I should be stationed. Since there the greatest part of my time has been spent in study. I have made three trips into the interior, and have become acquainted with most of the work in the Pyeng-yang district. On the first two I accompanied Brother Noble, but on the last one I went alone and held with one of the helpers a series of meetings at two of the points where we have work. Through the kindness of Brother Noble, I had the privilege of helping in the Theological class held last December, and also preaching a number of times, he each time acting as my interpreter.

In the great northern field the opportunities are limited only by the number of workers. Facing such opportunities we halt and ask "who is sufficient for these things," but remembering that our sufficiency is of God we enter heartily the open doors, determined to do our best to make Jesus known to every individual. For the blessed privilege of being

called into the work, and having a share in the evangelization of this very needy, but hopeful field, I am full of gratitude to the great Head of the Church.

Respectfully submitted,
C. D. MORRIS.

Report X.—Paichai High School.

Our report to this Meeting will necessarily be somewhat short as all outline for future work will be left to Mr. Appenzeller who takes up the work upon his arrival. We shall confine our report to a brief resume of the work done from the opening of school last autumn up to this time.

Roll was called at nine o'clock on September 16th—60 scholars in the English department responding to their names. The Chinese department was not quite so well represented, but fairly well so. By Friday morning of the beginning week, seventy-five names were on the English roll and about thirty on the Chinese. We have not surpassed this number in the English department, while the Chinese department has remained at about thirty. Today we have 65 English and 30 Chinese pupils enrolled. We have not worked for numbers in either department but rather to have the men we had on our roll do good honest work. This we have been able to accomplish to a degree. Where it could not be accomplished amicably we have had to thin our ranks by a man now and then. Often the pressure brot to bear in and out of the school-room has forcibly called to the mind of some less energetic student some long forgotten work that demanded his immediate attention—and the work is still keeping him busy so far as we know. At least our roll has not been cumbered with his name since. It is one of our aims to have all the scholars present at chapel exercises in the morning, at every class during the day and at divine service on Sunday morning. Roll-call was changed from after reading the Scripture and prayer to the first thing after the call to order. This was done to overcome a tendency of some to come late and still be in time to answer to the roll. The change has largely had the desired effect, and our attendance at chapel including divine service has been as good and as satisfactory as at an average school at home. This is saying a good deal for a school of Korean boys whose creed, it may almost be said, is that nothing is necessary that can be put off. Our attendance has been such that on the worst rainy morning of the season 52 boys in the English department responded to the call of names. Young men were in their places whose coats were dripping wet and the men inside wet to the skin. There is hope for men who will come out in such a rain that they may be in their places.

But attendance at chapel has not marked the limit of the good qualities of many of our boys. Class-room work has also been very satisfactory on the part of many of our upper class men. Attendance upon classes has been as satisfactory as upon chapel, and our monthly examinations have brot out the quality of work each scholar has been doing.

From nine in the morning until the day's work was done there has been no intermission in the work. The scholars have changed from one room to another and continued their studies. This plan of not breaking in upon the work was adopted in order to stop a tendency to stray away from classes—or in other words to stop class leakage. On the whole attendance upon class has been good—as good as watchful care and some bodily exercise on the part of the teachers could make it.

Attendance upon Sunday morning service has been on the whole satisfactory. A silent roll has been called and all absences reported on Monday morning. It has not seemed best to make attendance upon two services on Sunday compulsory. There has been some difficulty in enforcing strict attendance upon the one, and admonition and even more striking measures have had to be resorted to. Sunday-cards have been supplied to those of our scholars who wished regularly to attend other churches, and the scholar has been required to secure the signature of the pastor presiding at the morning service. This plan has worked very well. It did not seem best to compel attendance at our Chong Dong church only, and scholars have been allowed to attend the church of their choice. The card system was a device to ascertain whether the scholar actually was at church.

We have continued the system of making out a new roll every Monday morning. This system was begun near the close of last school year in an effort to do away with a slipshod attendance upon classes on the part of a certain number of scholars. The system has been most satisfactory. The printed form of roll is such that a record is kept of each scholar's attendance at chapel, number times late, attendance upon classes, attendance upon Sunday morning service, and a certain running comment in the margin that is of pungent interest to those scholars who fain would be somewhat free and easy in their attendance upon school duties.

The year has not been characterized by any striking event. Perhaps the constant presence of the foreign teacher in the school-building and the frequent visits of some of the more careless scholars to the office, have marked it more than anything else. The branches added to the curriculum the past year are:—General History, Algebra, Inter. law, and Political Economy. Our upper classmen have taken hold of these branches eagerly and will almost finish the two former this year while the latter two will run over into next year.

Especial attention has been given to the Chinese department. This department has always been in a somewhat unsatisfactory condition. The Chinese rooms are a bit removed from the main building and are thus not so closely under the eye of the foreigner in charge. Again, our teachers of Chinese are ardent admirers of the Chinese language and have little use for their own, and therefore have little interest in teaching it. It has been the aim of the foreign teachers to overcome this obstacle and to place the Korean language on such a basis that it should be taught thoroughly—and that too in precedence of the Chinese. The Korean's Bible is printed in the native character, and much of the best literature

of the country is also in the same language. The Korean boy and girl should be taught first of all to read their own language.

One of the most pleasant duties I have had in the school the past year has been done in the morning hour when the little boys have come to my room to study the Korean primer and the Bible catechism. The work has not been so much study as an examination showing how much progress was being made in the Chinese room. Each boy has his own record showing the date he was last at the office, how far along he was and his grade; and this record is carried forward with each recitation. I say the work has been interesting. The word interesting hardly expresses it. I suspect it was a trace of my first ancestor—but it gave me a huge satisfaction to be able for once to put the screws on the teachers of the Chinese department. Any boy who did not come up to the scratch carried back to his teacher his record, and the teacher received it with the distinct understanding that solid progress was expected. Then, too, the eagerness with which the boys came to the foreigner's room; the pride they felt when they made a good showing; the progress made by most of them, and the better showing they made in following the reading of the Scripture at prayers, and in singing the hymns in their own tongue—these were more than interesting. Some other word must be found.

The usual amount of work has been done by the scholars in the bindery and in the compositor's room. The boys have been able to earn all or part of their livelihood, learn a useful trade and get an education at the same time. It has been a source of regret on the part of some of our self-supporting students that they have not been able, in all cases, to keep pace with some who have not been compelled to work. In some cases they have had to drop out of a class in order that others might not be held back. This little incident points two ways—it points to an ambition on the part of the non-working student to push on as fast as possible, and on the other hand, to a disposition on the part of the working student to stick to his manual labor even at a sacrifice. Many of our boys are made of the right stuff. They are thorough gentlemen—they have the making of scholars, and of eminently useful citizens.

With one or two exceptions our older and better students are Christians—members of the church or probationers. Students come and go, but those who remain usually become Christians in the end. Of course there are exceptions to this rule, but not so many as to give an unhealthy tone to our work. We are known as the school where the doctrines of Jesus are taught, and we pray that the school may become renowned right along this line.

Our annual picnic this year was a trip to Chemulpo on the train. May 19th will be a long-remembered day to many of our boys, young and old. A few of the older men had been across the river, two or three perhaps to Chemulpo, but the greater part had not been beyond the walls of the city;—and a ride on the train was indeed a red-letter incident. There were one or two more than the hundred and the railroad authorities gave us a car to ourselves. The boys made the occasion a lively one.

and many a farmer and wayfarer had to digest a good bit of chaffing and harmless railery. Some of our boys saw the foreign teachers return a handkerchief salute to some of our friends, who from the mission compound in Chemulpo, greeted us as we pulled up over Bull's Horn Pass on the homeward trip. Not long after one of our boys was seen waving the skirt of his white coat frantically above his head in salutation to a somewhat aged woman carrying a bag of rice on her head. Good cause had the woman to be struck dumb with amazement.

At Chemulpo the boys had a chance to see one of the finest displays of mud-flat that the port can afford. Later the tide began to set in and ships came and went. All was of intense interest—but tiresome; and about two hours before the train was to leave for home the boys gathered at the station and spent the remainder of the time doing the sights of that wonderful institution.

Six o'clock in the morning had found many of the little chaps on the campus ready for the ten o'clock train. They had been too rushed for time to wait for their breakfast. And eight o'clock in the evening saw as tired a company on its way home from the station as is often seen in in the picnic world.

Something of a departure was taken in the administration of the dormitories the past winter. After consultation, Mr. Cable and I agreed that we would try the plan of not warming the dormitories during the winter. We both agreed that our best and cleanest minded scholars as a class came from their homes as day-scholars. In consideration of this fact we decided that all scholars living in the city should go to their homes at night or warm their own rooms. This plan was a decided innovation and met with some opposition, but it was carried out with the best results. A goodly sum of money heretofore paid out for warming the dormitories was saved, and it was better for the boys to be in their homes at night. If we lost a few scholars by the arrangement, we much more than made up the loss in the toning up of morals which resulted.

There have been no deaths in the school within the past year. The year has been one of healthfulness along all lines.

The monthly subsidy from the government continues to come regularly, altho the contract for the current year has not yet been signed.

We have added one more publication to the Paichai Educational Series. Mrs. Jones consented to have her Primer published by the school and a new edition has just been printed. Long live Paichai! May she increase in number of students and in the higher heart life as the years go by!

D. A. BUNKER,
Superintendent.

Report XI.—Medical Work Pyeng Yang.

The Hall Memorial Hospital has been opened six days in the week, and the seventh day as well where any special case has needed immediate attention, during the past eleven months. During that time I have

treated 3125 new cases, 900 more than the year previous. This number includes only men. I do not attend to women or children as Dr. Hall of our sister mission is near by and well able to take care of them.

I do wish that our medical work was better supported. This year's appropriation gave me nothing for support of hospital patients, from whom the best results are obtainable, and only 100 dollars for drugs and instruments which sum will buy but 60 dollars' worth in the United States. I ask you, brethren, how can I do satisfactory work on such a sum? How can I make bread out of a stone?

During the past year I have had several cases of interest, any one of which would amply repay the whole amount given for the year. To my mind a blind person is the most helpless, most pitiable, most deserving of help of all people on earth. If such a one at home had a million dollars and could obtain his eyesight by giving that amount he would gladly do so, and if he owned the whole world he would exchange it for his sight, and yet, during the past year, several operations for cataract have been performed successfully, and those who hitherto have been blind have received their sight and have had the Gospel preached unto them. One of these was a man 62 years of age whose eyesight began to fail nearly 30 years ago and who for the past 16 years had been totally blind. He heard through another man whose sight had previously been restored that we could do the same for him; so he came to Pyeng Yang and I had the great pleasure of operating on both eyes and successfully removing two cataracts. I am not at all sure who receives the greatest joy and satisfaction, the one who receives the priceless gift of eyesight, or the one who makes it possible for the blind to obtain the blessing. Certain it is that it is hard to express in words the joy we both feel.

A man came to us some months ago with an arm so ulcerated that I almost made up my mind to amputate; but trying less heroic measures at first I was able to save the arm. This patient greatly appreciated what was done for him and left for his home, 130 li distant, showing great interest in the Gospel and giving in his name at the church.

One by one these sick ones in body return to their homes often healed in soul and interested in the truth they have heard and with enlightened ideas as to who we are and our object in coming amongst the people.

We as missionary physicians are not privileged as are our evangelistic brethren, to see the precious wheat gathered in great numbers at one time; that joy is not ours to experience, but it is often our privilege to see patients one by one have the scales fall, not only from the physical, but from spiritual eyes, that have been darkened for years, ages, centuries, and to see them behold by faith the Lamb of God that taketh away the sins of the world. We have the promise of the Father to "cast thy bread upon the waters and thou shalt find it after many days." It is not a question of how many patients one treats, or how many great operations one performs during the year, but how nearly we follow in the footsteps of the Master who, when He was here upon earth, went about doing good, healing the sick and preaching unto the people the forgiveness of sins.

An interesting case came to the hospital some three weeks ago. The little patient, five years old, was brought 110 li by his father, with an old dislocation of the hip joint. The boy was badly deformed as a result of the accident, and unless something was done for him he would have had to remain a cripple for life. After giving an anesthetic we tried to reduce the dislocation, making several attempts, and were finally successful and our little patient has now two normal useful limbs, the one restored whole as the other. I ask, brethren, is not the cure of this, and many other needy cases, worth while for our medical work to be properly supported? It should be thought a great privilege, nay more, it should be our bounden duty to provide for the physical needs, as well as for the spiritual, of our own native Christian brothers in Korea and those who are afar off and for whom Christ died. Our Board at home should awaken to a realization, not only of the needs of the evangelistic, but of the medical work as well, and make proper provision for that which appeals to us all as that which has Christ's sanction and which He himself has commanded us to perform.

The influence of our medical work is far-reaching. A man living 110 li from the city came to the hospital for surgical treatment. After the operation the man returned to his home cured. He felt very happy over the result and heard for the first time with us of the Great Physician, Jesus. He took our catechism and Gospel with him when he left, and since that time over 20 patients have come for treatment as a result of the one who had previously been cured, and means 20 people influenced for good.

Another patient with several fistula came 300 li for treatment. He had been experimented upon by several Korean experts a number of times until he had little or no courage left for the final operation. We give him chloroform which he gladly paid five nyang for, and when he awoke the work was done. He had previously been a very wicked man, gambling and drinking and engaging in all kinds of vice, but he became interested in the good news during his stay with us and took back to his home gospels and catechisms and promised to trust the same Savior as we do.

So with many other such cases that I might relate if time permitted. The seed sown in weakness only needs the showers of the Holy Spirit to bring forth an abundant harvest.

Religious exercises are held daily with the patients, and gospels and Christian books sold at every opportunity, and in this way the seed of the kingdom is scattered over this needy land. Whether we are seed sowers or harvest gatherers matters little, if we do the will of our Father, and if we are faithful to Him and to the trust which He has committed to our care the tears of the sower and the songs of the reaper shall mingle together in joy bye and bye.

Respectfully submitted,

E. DOUGLAS FOLLWELL, M. D.

Physician in charge.

Report XII.—Methodist Publishing House.

To the Presiding Bishop and Members of the Korea Mission of the Methodist Episcopal Church:—

When office hours are from 6 A. M. to 6 P. M., with a few of the included minutes snatched for refreshments, and those minutes shortened to read a proof or to O. K. a form, one has little leisure for the social amenities, or even for a first-class acquaintance with wife and children. Especially is this true when those hours are filled with proof-reading, making estimates, ordering stock, adjusting differences, modeling title-pages, erecting shafting, splicing belts, improvising borders, erecting a seven-and-a-half-ton press, planning Chinese cases, re-constructing a kerosene engine, setting type, instructing Koreans in type-composition, the art of stereotyping, building up tympani, and casting rollers, and in spare moments crossing the city to grind paper cutters, or sharpen the brain with studying *also-upso* or *come-unto*.

If this were all, one might still sleep the sleep of the just, and have a dreamless repose; but when from bitter experience one's nerves are strained to the highest pitch, and a nameless dread fills his mind, dread of finding after a short absence a portion of the finger or arm of a careless workman among the cogs or shafts, a form pried through indifference or incompetence, or the head blown out of the cylinder; and finally the long-expected does occur, and the boy's finger is amputated, and that which answers for a head to the cylinder, the hollow bulb, splits open, and ten thousand miles of water puts the nearest supply station on the other side of the world: then the sleeper can dream dreams and see visions, and awake to spend unnumbered hours in soot, and dirt, and slime, to emerge from it all and again hear the more or less gentle puff of the exhaust and the pleasing whirr of the wheels as other thousands of pages of Scripture portions, or tracts, or Christian weeklies, or monthlies, or Sunday school lessons, or school books come from the presses.

But the product is imperfect. Alas, the statement is but too true, and none can see the imperfections more quickly or bemoan them more fervently than the printer himself, but more than a recognition is necessary for correction. There has been improvement, and will be more, but trained printers among the Koreans do not exist, and if one man's time is to be filled with the work of three it will be a long time before even the first rung on the ideal ladder has been reached.

Yet in our search for perfection it has been strangely lacking even in the product of minds and hearts accustomed to making impressions with other than black ink and white paper for materials.

Financially, the galling obligations upon us a year ago have been wiped out, largely through the kindness of the Board at home and friends to whom they appealed. However, without counting one cent of such money or equipment, we have made a gain of over 3,200 yen. A great loss came to us on the Korean New Year by burglary, the press building having been broken open and the entire three fonts of unmun

matrices stolen. The matter was placed by the United States Minister in the hands of the Acting Minister of War, the Governor of Seoul, and and the Chief of Police, and a suitable reward offered. At last accounts they were still at work on the case, but have accomplished absolutely nothing. If the cost of these matrices, approximately 1,300 yen, be taken from the total gain since January, 1900 we have a net gain of over 1,900 yen, exclusive of any sums sent by the Board.

If they could be secured, we have steady employment for two thoroughly trained printers, and all our work would show immediate and rapid improvement, but until help can be obtained from some source all our products will show the lack.

Our English work is increasing in variety, quantity and importance, and we must at once have a better assortment of jobbing type, rules, etc., to meet the demand.

While not having funds for purchasing stock in as large quantities as is desirable, yet in future we hope to be able to keep more on hand than in the past. We pay cash for everything purchased, and our only indebtedness is for the amount the Board obligated us to pay to the Presbyterians in printing, a small amount of which has already been discharged.

We will cordially welcome practical suggestions for advancing the interests of the Publishing House, and making it an instrument for good and the advancement of the Kingdom.

Respectfully submitted,

S. A. BECK.

Report XIII.—Representatives on Permanent Executive Bible Committee.

Your representatives would report that the Permanent Executive Bible Committee has held three meetings within the past year at all of which the Mission has been represented. After the adjournment of last Annual Meeting the first meeting of the Bible Committee attended by us was that of July 20th, 1900, held at the Bible House in Seoul. The chief business at that meeting was in connection with a revision of the constitution of the Bible Committee under which it worked. This constitution was originally framed in the earlier years of missionary work in Korea and, while it was well adapted to the conditions of that time, has become almost obsolete by the many and important changes which have taken place in Bible work, one of the most important of these changes being the entrance of the Bible Societies into the field in person to oversee the work. This rendered some readjustment necessary and a sub-committee was appointed which presented a report at this meeting. This report was placed on the table and discussion postponed until it could be printed and brought before the Committee for deliberate consideration.

Provision was also made at this meeting for the printing of the present very acceptable small-type edition of the New Testament. This was done in Japan, an edition of 10,000 being ordered. Also an edition of 50,000 of the Gospels and Acts was ordered (10,000 of each) showing on how large a scale work is being done in the distribution of the scriptures.

The next meeting we attended was held September 6th, 1900, in Asbury parsonage, Chemulpo, the Committee having accepted our invitation to come to Chemulpo. As the matter of the revised constitution was to come up for discussion, it was felt that the occasion was one of great importance and in addition to the regular members of the Committee the members of the Board of Translators and the Agents for both the British and Foreign and the American Bible Societies were present. Arrangements were made for a public thanksgiving service to signalize the publication of the first complete translation of the New Testament in the Korean language. The Board of Translators having finished their joint work on the four Gospels and the Book of Acts there was added to these the individual, or preparatory, translations of the Epistles and Revelation which gave us for the first time an available version of the New Testament in the Korean tongue. This was felt to be an event of some historical importance and a public service to mark it was arranged for and duly carried out. Information also reached us that the members of the Board of Translators had their preparatory work on the Old Testament under way, Mr. Gale reporting I. Samuel, Mr. Appenzeller the Book of Genesis, Dr. Underwood the Book of Psalms, and Dr. Scranton the Book of Isaiah under way. It will thus be seen that a beginning on the Old Testament is being made, and one of these days we may hope to put in the hands of the Koreans that precious record of God's revelation of Himself to His ancient people. The feeling in the Committee was that there is a great need of the Book of Psalms and there being some hesitation on the part of the Bible Societies to print it until the translation of the Old Testament is completed in authorized version, Mr. Appenzeller was commissioned to represent the case to the Societies in London and New York and secure permission to print the Psalms.

The great work of this meeting was the discussion of the proposed revision of the constitution. The work was very thoroughly done and we have the pleasure of handing to the Mission for consideration and adoption the work of the Committee. The constitution has gone before the other Missions at work in Korea and the Bible Societies.

No further meeting of the Committee occurred until 22nd March 1901 when the Committee met again in the Bible House at Seoul. There was very little business transacted at this meeting. But we learned some very interesting facts. A communication from the Board of Translators stated that during the session of the Board in May, 1900, they had completed their joint work on the Epistle to the Romans. The fundamental translation of this book was prepared by Dr. Scranton, and I have heard it stated that the Board found Dr. Scranton's work so well done that very few alterations were necessary.

The Board also reported that at the meeting in December, 1900, they had taken up the work of translating the Book of Psalms and in 15 sessions had finished 16 Psalms. They propose to continue the work during their session in June, 1901.

The circulation during the year was reported by Mr. Kenmure to be 5470 complete New Testaments, and 28,076 portions, a total issue from the Bible House of 33,546 for the year.

Respectfully submitted,

GEO. HEBER JONES,
D. A. BUNKER.

Report XIV.—Tract Society and Sunday School Union.

The Committee has held several meetings within the year and made arrangements for the publication of books and tracts. On the return of Brother Appenzeller to America last autumn the weekly paper "The Hoi-po" was discontinued. Later a theological monthly "The Sin-hak Wol-po" was started, being the first of its kind ever issued in the Korean language. Five numbers have appeared so far, and the outlook for the future of the magazine is good.

In this work of the Committee we have had the hearty co-operation of our brethren of the Southern Methodist Mission and the relations between us have been helpful in a large degree. In the matter of literature we have an added common ground on which we may meet. As an example of our union in this matter I would say that Brother Collyer of the Southern Mission has offered a literary prize through the "Sin-hak Wol-po" for the best essay on a theological topic to be selected by the editor of the magazine.

For the first time we have a portion of the Discipline in the Korean vernacular. The very important work has been done by Dr. Scranton and is already serving us in a very helpful way. We are in great need of the entire Discipline in Korean and trust that Dr. Scranton may be able to continue and bring to an early finish his very important work in the matter.

For the ready and helpful response which we have received from both the Tract Society and the Sunday School Union at home, we are grateful more than words can tell. The amount of good which they are doing in enabling us to put good literature in the hands and homes of our people is incalculable.

The finances will be reported by the treasurer of the Committee, Rev. D. A. Bunker.

Respectfully submitted,

GEO. HEBER JONES,
Chairman.

Report XV.—Tract Society and S. S. Union.

SUNDAY SCHOOL UNION.

Received from the former custodian.....	Yen	167.02
" " sale of Bill Ex. \$70.00	,,	141.41
" " Sales.....	,,	111.68
		<hr/>
		420.11
Paid out for publications.....		239.38
		<hr/>
Balance in Bank.....		180.73

TRACT SOCIETY.

Received from former custodian.....	Yen	55.13
" " sale Bill Ex. for \$120.00	,,	242.42
" " Sales.....	,,	174.42
		<hr/>
		471.97
Paid out for publications.....		359.06
		<hr/>
Balance in Bank.....		112.91

This certifies that on Sep. 12th 1900, I deposited in the Dai Ichi Ginko to the credit of "Binney's Compend Fund," the sum of Yen 204.08. This was the proceeds of a Bill Ex. for \$100.00 sent out by the Tract Society in New York.

Respectfully submitted,

D. A. BUNKER,
Custodian.

Report XVI.—Sin=hak Wol-po.

The Sin-hak Wol-po was born in the stormy month of December, 1900. We trust that the heavy weather which met its first appearance is not ominous of the future which awaits this new "Theological Review." For such I suppose is the only translation we can make into English of our Korean name. It sounds much more ambitious when thus rendered than it does in the original Korean, but whether the title is ambitious or not it indicates our purpose and we are willing to stand by it.

Issuing from the press at the end of the month of December it began its career with the twentieth century and it is our hope that the two may ever keep step. The Wol-po grew out of the need felt throughout the entire field of something in the way of elemental theology. The whole wide range of theological literature remains to be put into the Korean language. We don't have even the New Testament in an authoritative version yet, and the whole vast field of theology has not even been touched. On the other hand, we have a church that is alive

and growing. It must be fed. A statement of the great truths and principles of Christianity must be prepared and given to the Korean people that they may examine them and meditate on them for themselves. About us also is growing up a body of bright, inquiring native preachers. They need text-books. They must be trained, and the great themes of theology, church history, Biblical exegesis, and homiletics must be considered and placed in their hands. It is the purpose of the Wol-po to make this its special work, and while we cannot hope to supply all the needs, we do hope to serve as an inspiration to others to take up and carry on work of this kind. We address ourselves therefore primarily to the workers in the church and we trust we shall be a medium of communication and help to them all.

Five numbers have been issued and the sixth is now in the press. We wish to be an inspiration to our preachers to do their best along all lines. For the many kind words which have reached the editor concerning the Wol-po we make grateful acknowledgment. Our subscription list numbers about 600 bona fide subscribers. We trust that the Wol-po will prove more and more a welcome visitor to our workers scattered in the hamlets and valleys of Korea.

To Dr. Scranton our very best thanks are due. Impressed by the unadorned appearance of our cover he offered a prize to our Korean brothers for a design for the front cover of the Review. I have great pleasure in exhibiting the following eleven designs which I will ask you to pass judgment on as to the most meritorious.

A great service is being rendered us by Brother Collyer who has offered a prize for the best essays on theological subjects. This will serve several good purposes. It will inspire our workers and preachers to study, and give us at the same time the results of their thinking so that we can properly gauge their attainments and direct their studies.

Respectfully submitted,

GEO. HEBER JONES.

Report XII.—Audits.

The auditors of Mission accounts report that they audited the accounts of the treasurer for the last quarter of the year 1900 and found them correct. Also that they audited the accounts of the Treasurer of the Committee of the Methodist Episcopal Tract Society and Sunday School Union for the year closing May 10, 1901 and found them correct.

W. C. SWEARER,

S. A. BECK,

Auditors.

SEOUL, KOREA, May 11th. 1901.

This is to certify that I have examined the accounts of the treasurer of the Woman's Foreign Missionary Society and have found them correct.

MARGARET. B. JONES,
Auditor.

RESOLUTIONS.

I:—WHEREAS, Bishop D. H. Moore has been sent to us by the General Conference for a quadrennium,

Resolved, That we express our gratitude for this consummation of our desires in the extended supervision of one of the General Superintendents.

Resolved, That we record our appreciation of the thorough interest and investigation the Bishop has given our work and his wise counsel regarding its promotion.

Resolved, That we assure him of our united support in all places for the promotion of our Lord's Kingdom in Korea.

II:—WHEREAS, The publication called the Wol-po has in its circulation for a period of six months commended itself to the Church in its character as a public Christian teacher, and fills a much felt need in our work,

Resolved, That we assure the editor, G. H. Jones, of our approval of the design, subject matter and purpose of this magazine; and,

Resolved, That this Annual Meeting hereby adopt it as the official organ of the Methodist Episcopal Church in Korea.

III:—WHEREAS, The church building in the city of Pyeng Yang is able to accommodate only half of our congregation at that point; and,

WHEREAS, Hundreds of our people are practically turned from the church doors because of our crowded quarters,

Resolved, That this Annual Meeting urge upon the church at home the immediate necessity of building a church in that city; and,

Resolved, That we request the Bishop to make such representations as shall secure for us the necessary funds to that end.

IV:—WHEREAS, There has been added to our missionary force C. D. Morris, Miss M. R. Hillman, Miss A. J. Hammond and Miss Ethel Estey,

Resolved, That we express our gratitude to the church at home for their practical regard for our work in sending us these fellow laborers and that we extend to them our heartiest welcome.

V:—WHEREAS, the work of the Bible Societies stands in a vital relation to the permanent success of the Christian Church in Korea; and,

WHEREAS, the past year has been marked by special developments calling for an expression of gratitude,

Resolved, That we congratulate the Board of Translators and the Bible Societies on the appearance of a completed New Testament and the progress which is attending the work of translation. While we could wish that the entire time of the Board of Translators might be given to the great task upon which they are engaged, yet we recognize that in view of the present condition of the missionary forces in Korea this is impossible, and we assure the Board of Translators of our hearty sympathy and prayers for the successful completion of the glorious task on which they are engaged.

Resolved, That we would express our appreciation of the earnest, enterprising and able work of the resident representative of the Bible Societies, Alexander Kenmure, Esq., and that we feel sure that the interests of Bible work could not be in better hands.

Resolved, That in regard to the proposed revision of the Constitution of the Bible Committee of Korea we express it as our judgment that the Bible work in Korea has reached a stage when the Bible Societies should take the lead in planning and arranging the administration of the same and that we instruct our representatives on the Bible Committee to favor such a plan.

VI:—WHEREAS, In the inscrutable providence of God, disturbances have arisen in the Chinese Empire working widespread havoc and bringing distress upon our brothers and sisters in that empire,

Resolved, That we express to the members of the North China Conference our heart-felt sympathy in the trials they have been called upon to pass through in the endangering of their lives, the interruption of their work and the loss of their homes and possessions; and we extend our sympathy to those who have suffered the loss of dear ones; also that we record our admiration of their heroic conduct in great peril, and appreciation of their example of Christian fortitude and faithfulness which is an encouragement to us and will remain a precious legacy to the church to the end of time.

VII:—WHEREAS, The development of our Church in the three empires of China, Japan, and Korea, is proceeding along common lines, facing the same problems, embarrassed by the same necessities, and the demand for a common literature is most imperative,

Resolved, That it is our opinion that the time has arrived for the common co-operation of all our mission conferences in these countries for this end; and,

Resolved, That we request the Bishop to call the attention of all our missions in these countries to this important subject for the purpose of concerting such measures as may bring about this result; and,

Resolved, That we request the Bishop to appoint one member of the Mission to correspond with our sister missions and conferences interested, concerning this subject and to represent us in the matter.

VIII:—WHEREAS, The Mead Memorial Church at Sang-dong is completed and dedicated to the worship of our Lord; and,

WHEREAS, The means to erect this beautiful structure were furnished by Miss Mead of Stanford, Connecticut, as a monument to the memory of her mother,

Resolved, That this Annual Meeting express its deep appreciation to Miss Mead for this magnificent gift to the Korean people.

IX:—WHEREAS, For several years we have urged upon the friends of Korea the needs of a commodious church building in Chemulpo; and,

WHEREAS, The church is now merely at its foundation, and without means of completion,

Resolved, That we urge upon the church at home again the dire needs of the people at Chemulpo; and,

Resolved, That we request the Bishop to present this cause to the Board and Church in America.

X:—WHEREAS, The Korea Mission has never before presented such extensive and imperative needs, or faced such a painful and distressing situation as that before it now; and,

WHEREAS, A re-inforcement of even a small number of workers at the present time will mean more for the eventual evangelization of Korea than a greater number later on,

Resolved, That we petition the Board and the General Missionary Committee for eight evangelistic workers to come to Korea immediately; that we recommend these men be distributed, three in the south, one on the Chemulpo district, one at Wonsan and one in Seoul, and two in Pyeng-yang.

XI:—WHEREAS, There is vastly more work in connection with the Methodist Publishing House than can possibly be properly cared for by the present force,

Resolved, That we appeal for two men, one a thoroughly trained binder and the other equally prepared for work as foreman of the press-room, and that we guarantee the payment of at least one half the salary of these two men from the proceeds of the Publishing House.

XII:—WHEREAS, Since last gathering, Dr. H. C. Sherman has been called to the Church triumphant,

Resolved, That this Annual Meeting record its deep sorrow at the early loss of our beloved brother, and express our sympathy with the sorrow of his bereaved family, and that a copy of these resolutions be sent to Mrs. Sherman.

XIII:—WHEREAS, Dr. J. B. Busteed, a former missionary to Korea, has lately passed to his reward,

Resolved, That we express our sorrow at his death, and deep sympathy with Mrs. Busteed in her grievous loss, and that a copy of these resolutions be forwarded to the members of the bereaved family.

XIV:—WHEREAS, Brother H. G. Appenzeller and family are now in America on leave of absence,

Resolved, That we assure them of our warmest regards and in appreciation of Brother Appenzeller's incomparable service, hope for

their speedy return, restored in body and mind by their much needed rest.

XV:—WHEREAS, This Annual Meeting has been so hospitably entertained at the Mead Memorial Church,

Resolved, That we express our appreciation to the Pastor for his kindness and congratulate Dr. Scranton and his mother, Mrs. M. F. Scranton, on this beautiful church home that they have been able to erect during the past year.

XVI:—WHEREAS, An appropriation was made last year by the Board for the expense of a vacation for W. A. Noble and family; and,

WHEREAS, By virtue of the Boxer troubles in China they were unable to make the trip to China; and,

WHEREAS, The money thus appropriated lapsed to the treasury at the close of the year,

Resolved, That we request the Bishop to now authorize the greatly needed trip to China; and further,

Resolved, That we request that the Treasurer be authorized to advance the necessary money, and that the Board be requested to make provision for the same from the Contingent Fund.

MEMOIR OF DR. HARRY C. SHERMAN.

The shadow of a loss rests on us as we assemble in Annual Meeting this year. At our last roll-call Dr. Harry C. Sherman was reported in America on furlough. Today he is with the redeemed hosts at the right hand of our Lord and Master above. It was the writer's privilege to enjoy, during Doctor Sherman's residence among us, a more than ordinary intimacy with him and it is with a sense of personal inability to adequately do the duty, that this tribute is paid.

Dr. Sherman was born in Delaware, Iowa, March 3rd. 1869. Two years later his father died and from that time on he made his home with his grandparents. He early began to go to school and had the reputation of being a studious boy, loving books and music above everything else. When about 14 years old he went to North Dakota with a relative and remained there two years. He had by this time become quite proficient as a cornetist and this attracted the attention of a U. S. band master, which resulted in young Sherman enlisting in the regular army as a musician. He was stationed at Missoula, Montana, for a time but was later honorably discharged on the request of his grandparents, he not being of age. He next turned his attention to railroading and obtaining employment was making progress in this when an accident happened which cut short his career on the railroad and lamed him for life.

Dr. Sherman was converted in 1890 at Redlands, California, under the ministry of Rev. Mr. Corey of the M. E. church there, and joined that church. He then removed to Los Angeles and it was here that God called him to become a medical missionary. With his soul afire for the work, he began his preparation for this great life-work. He entered the Medical College of the University of Southern California and made a brilliant record for himself as a student. He was a born student, possessing application, perseverance and regularity in investigation of any subject to which he turned his mind. This power was of great use to him on his arrival in Korea for it helped him in the study of the native language on which he made fine progress. All through his medical course he was cheered and inspired by the one thought of reaching a heathen land and there winning souls for Christ. And few of us can realize how heavy was the cross he bore, as with a fatal disease gnawing at his vitals he looked back on the years of preparation he had spent, and the powers for usefulness he possessed, but which he must lay down without apparently any fruition. Only a Christian character of lofty altitude, and a faith of abiding power carried him through. Dr. Sherman possessed a deeply religious nature and in his Christian experience he

had gone high up the mount and dwelt near the Eternal. Thus while realizing the heavy sacrifice he was called to make from a human standpoint, at the same time he was sustained by a spirit of resignation and joy through it all most beautiful to behold.

His college course was marked by his marriage to Mrs. Sherman, whose maiden name was Florence Mills. This event occurred Aug. 20th, 1896 at Los Angeles. Graduating from his medical studies in June 1897, he opened an office in Los Angeles intending to pay off some financial obligations he had contracted to get through college, before applying to the Board for an appointment. But Dr. Smith met him and asking him if he would be willing to go immediately to Korea he consented and with Mrs. Sherman and his infant son, Mills, sailed from San Francisco Dec. 28th., reaching Seoul Feb. 14th, 1898.

On the field Dr. Sherman's distinguishing characteristic was thoroughness. Superficiality was utterly repugnant to him. Whatever he undertook was sure to be done thoroughly or he would have nothing to do with it. He thoroughly canvassed the situation of medical work in Korea and laid his plans for the carrying on of such of it as might fall to him, on the broadest possible basis. Realizing that his whole usefulness depended on a thorough knowledge of the Korean language he threw himself into the study of the vernacular with all his soul. In this he was ably seconded by Mrs. Sherman who was not one whit behind her husband in this work but each served as an inspiration to the other. I have a picture of them in my mind which I shall never forget the mud chapel at So-sa on Kang-wha island where at considerable expense to himself the Dr. and Mrs. Sherman with little Mills spent two months among the Koreans in order to get the language. And among the humble people of the valley there they left a memory as fragrant as the sweetest of flowers, and when I announced that Dr. Sherman had gone to be with the Lord, there was real sorrow all through the church. Dr. Sherman's ambition was to see a great Christian hospital in Seoul where alongside the very best of medical skill would be found a Christian influence and work which would make it a haven of heavenly rest for every afflicted soul. Never did he lose sight of the obligation to give the people of Korea through medicine a knowledge of Jesus Christ and His love. And while the Doctor was bending all his efforts to make himself ready for his work, his devoted wife was preparing herself to stand beside him in the hospital a messenger of healing to the souls of men.

While planning largely for the work on the basis of the very best that Christian medicine could give Korea, Dr. Sherman from his first arrival in the field was interested in the possibilities of developing the Koreans themselves as medical men and became convinced that one of the best ways to help them was to train them to help themselves. He loved the Koreans and felt that a life spent in helping them physically and teaching them of the love of Christ for them was an ideal one. He early took under his care and protection a young Korean named Heung-u and gave much time to the training of the young man. The love and devotion of the two, teacher and pupil, were beautiful to see. For this

young man the Doctor had great hopes, trusting to see him a full fledged physician and a worker for the Lord in Korea.

All his plans were cut short by the fatal disease which laid him low. Tuberculosis of the bowels set in. He made a brave fight but it was in vain. In the inscrutable providence of God Dr. Sherman's work was done. After only two years on the field he returned home to die. He reached San Francisco June 10th, 1900, and six weeks later, July 25th, he breathed his last in Los Angeles. A short time before he passed away a friend asked him what he would do if he could go back to the time before he started for Korea, and with the knowledge he now possessed of the experiences awaiting him, have the opportunity to again decide. His answer was "I would go." His attention was then called to the fact that if he had remained in Los Angeles he would have enjoyed a remunerative practice as a physician, have had every advantage to advance in his profession, and might have enjoyed health to crown it all. But he had given all that up, and had as far as human eye can see wasted some of the best years of his life only to return broken down to die. To this he replied,—“All may be true that you have said. I might have enjoyed here all you have described and I might also have become so interested in it as to have forgotten God and my calling. No, if I had it all to do over again I should go. God sent me.”

Thus without a murmur passed from this world at the early age of thirty-one years one of God's chosen ones. He is gone and the world is poorer and heaven is richer. I cannot close this memoir in more fitting words than the following tribute:—"The world has many types of men: some that enrich her with their genius, others with great thoughts, others by their financial foresight, and some by the laws they originate. But the kindly sympathy, the quiet restful grace of a life that, in itself being enriched by the gentleness and tenderness and grace that is right out of the Christ life, is more than all these, is what the world needs. Our brother was such an one. This makes the world rich in the changing restless varied experiences of men, and is a link in the chain that binds the passing shadow of life to the eternal light, where all broken plans are again taken up and forged anew in that realm which knows no shortening years."

GEO. HEBER JONES.

NOTE:—Inasmuch as the manuscript has failed to reach us, the memoir of the late Dr. J. H. Busteed will appear in the Minutes of 1902.

List of Missionaries.

Name.	Conference	Year Ap'ted	Present Address.
Wm. B. Scranton, M. D.	N. Y. East.	1884.	Seoul, Korea.
Henry G. Appenzeller	Philadelphia.	1884.	Seoul, Korea.
Geo. Heber Jones	N. N. Y.	1887.	Chemulpo, Korea.
Wm. B. McGill, M. D.	N. China.	1889.	Wonsan, Korea.
W. Arthur Noble	Wyoming.	1892.	Pyeng Yang, Korea.
D. A. Bunker		1895.	Seoul, Korea.
E. Douglass Follwell, M. D.		1895.	Pyeng Yang, Korea.
Wilbur C. Swearer	Pittsburg.	1898.	Seoul, Korea.
S. A. Beck,	N. W. Neb.	1899.	Seoul, Korea.
Elmer M. Cable	N. W. Iowa.	1899.	Chemulpo, Korea.
C. D. Morris	Newark.	1900.	Pyeng Yang, Korea.

NO LONGER MEMBERS OF THE MISSION.

Franklin Ohlinger	Cent'l Ger.	1887.	Hinghua, China.
W. J. Hall, M. D.		1891.	Deceased 1895.
J. B. Busted, M. D.		1892.	Deceased 1901.
Geo. C. Cobb	Nebraska	1898.	Stromsb'g, Neb. U.S.
H. G. Sherman, M. D.		1898.	Deceased 1900.
A. M. Brooks	Japan	1898.	Tokyo, Japan.

Summary of Statistics.

Year.	Full Members.	Probationers.	Total.	Gain.	Baptisms.	Local Preachers.	Sunday Schools.	Teachers and Scholars.	Total Contributions Native Church.
1888	11	27	38	.....	34	2	3	43	.....
1889	9	36	45	7	27	2	3	43	.....
1891	15	58	73	28	9	1	2	76	.....
1893	68	173	241	168	80	4	5	133	Yen *
1894	76	145	221	.....	51	2	4	170	77
1895	122	288	410	189	76	5	6	398	266
1896	223	588	811	401	145	8	7	536	756
1897	305	1074	1379	568	246	8	15	1017	.....
1898	556	1502	2058	679	461	10	27	1115	1296
1899	649	1967	2616	558	360	13	27	1265	1795
1900	792	3105	3897	1281	580	13	25	1409	1892
1901	948	3820	4768	871	580	15	40	1696	2910

* The Yen is equal to \$.50 American money.

Ladies of the Woman's Foreign Missionary Society.

Name.	Branch.	Year Ap'ted.	Present Address.
Mrs. M. F. Scranton.....	N. E. and N. Y.	1884..	Seoul, Korea.....
Miss L. C. Rothweiler....	Cincinnati.....	1886..	Newport, Ky., U. S..
Mrs. Rosetta Sherwood Hall, M. D. [2].....	New York	1890..	Pyeng Yang, Korea.
Miss Josephine O. Paine ..	New England..	1892..	Seoul, Korea.....
Miss Mary M. Cutler, M.D.	Cin. and N. Y..	1892..	Grand Rapids, U. S..
Miss Ella A. Lewis.....	New York.....	1891..	Seoul, Korea.....
Miss Lulu E. Frey.....	Cincinnati.....	1893..	Seoul, Korea.....
Miss Lillian A. Harris, M. D.	Cincinnati.....	1897..	Seoul, Korea.....
Miss Nellie Pierce.....	Philadelphia....	1897..	Seoul, Korea.....
Miss Emma Ern- berger, M. D.	Cincinnati.....	1899..	Seoul, Korea.....
Miss Alice J. Hammond..	New York.....	1900..	Seoul, Korea.....
Miss Mary R. Hillman....	Cincinnati.....	1900..	Chemulpo, Korea....
Miss Ethel M. Estey.....	New York.....	1900..	Pyeng Yang, Korea.

ON LONGER MEMBERS OF W. F. M. S.

Miss Meta Howard, M. D.	Northwestern....	1886..	U. S.
Mrs. Margaret Bengel Jones [1].....	Cincinnati.....	1890..	Chemulpo, Korea....
Mrs. Mary Harris Follwell [3].....	Cincinnati.....	1893..	Pyeng Yang, Korea.

[1] Married Rev. Geo. Heber Jones of the Parent Board, 1893.

[2] Married Dr. W. J. Hall of the Parent Board, 1892.

[3] Married Dr. E. D. Follwell of the Parent Board, 1897.

Annual Meetings of the Mission.

NO.	DATE.	PRESIDENT.	SECRETARY.
1	August 17, 1885.....	H. G. Appenzeller.....	H. G. Appenzeller.
2	July 10, 1886.....	H. G. Appenzeller.....	W. B. Scranton....
3	September 12, 1887...	Bishop Warren.....	W. B. Scranton....
4	September 24, 1888...	Bishop Fowler.....	W. B. Scranton....
5	September 23, 1889...	Bishop Andrews.....	W. B. Scranton....
6	August 20, 1890.....	H. G. Appenzeller.....	W. B. Scranton....
7	June 10, 1891.....	Bishop Goodsell.....	G. H. Jones.....
8	August 25, 1892.....	Bishop Mallalieu.....	G. H. Jones.....
9	August 31, 1893.....	Bishop Foster.....	G. H. Jones.....
10	January 16, 1895.....	Bishop Ninde.....	G. H. Jones.....
11	August 28, 1895.....	W. B. Scranton.....	J. B. Busted.....
12	August 19, 1896.....	Bishop Joyce.....	H. G. Appenzeller.
13	May 5, 1897.....	Bishop Joyce.....	G. H. Jones.....
14	August 25, 1898.....	Bishop Cranston.....	G. H. Jones.....
15	May 12, 1899.....	Bishop Cranston.....	W. A. Noble.....
16	May 14, 1900.....	W. B. Scranton.....	G. H. Jones.....
17	May 9, 1901.....	Bishop Moore.....	W. C. Swearer...

Statistical Tables 1 and 4.

[illegible]

Gains in 1901: Probationers, 715; Full Members, 156; total gains, Membership, 871.

Note: All property values and contributions are expressed in yen. The Yen is equal to \$.50 American money.

W. B. SCRANTON,

Statistical Secretary.

Pressboard
Pamphlet
Binder

Gaylord Bros., Inc.

Makers
Syracuse, N. Y.

PAT. JAN 21, 1908

UNIVERSITY OF ILLINOIS-URBANA



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